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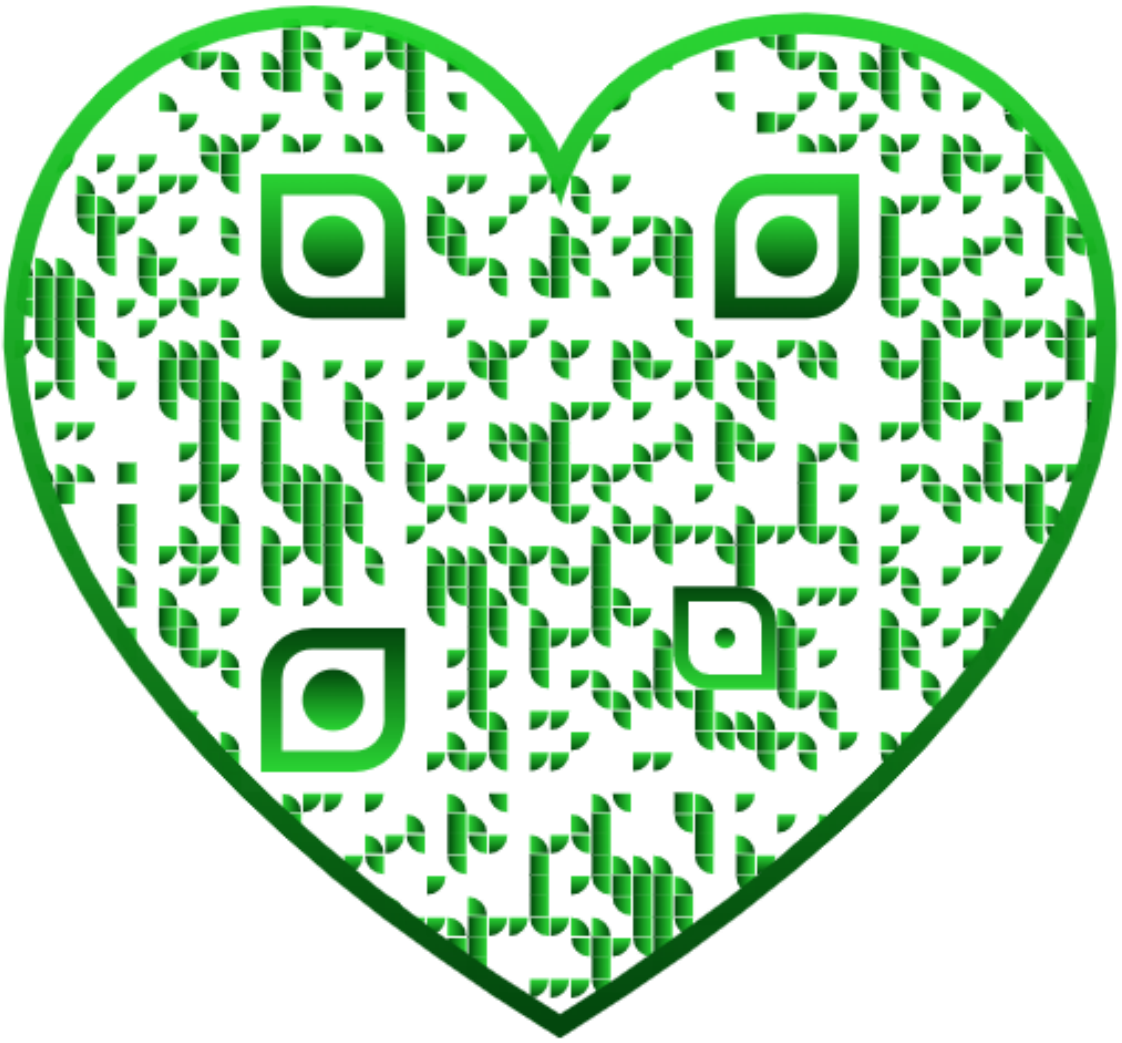
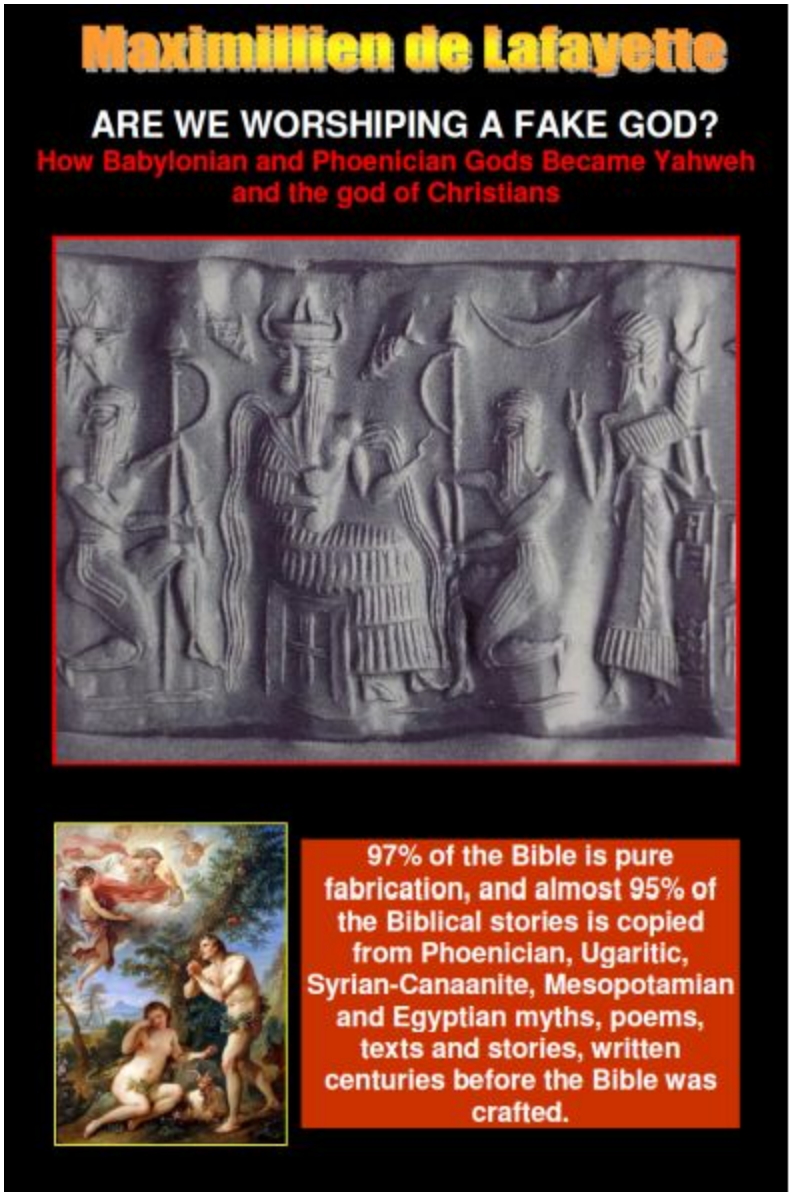
4th Edition.

ARCHAEOLOGICAL, HISTORICAL, GEOGRAPHICAL, LINGUISTIC AND SCIENTIFIC PROOFS: WE ARE WORSHIPING A FAKE AND NONEXISTENT GOD INVENTED BY THE ISRAELITES

Based word-for-word upon what it is written in numerous scrolls and slabs from Mesopotamia, Egypt, Phoenicia and Ugarit before the Bible was written.

How Babylonian and Phoenician Gods Became a fake God called Yahweh and the god of Christians!

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ARE WE WORSHIPING A FAKE GOD?
How Babylonian and Phoenician Gods Became Yahweh and the god of Christians
97% of the Bible is pure fabrication, and almost 95% of the Biblical stories is copied from Phoenician, Ugaritic, Syrian-Canaanite, Mesopotamian and Egyptian myths, poems, texts and stories, written centuries before the Bible was crafted.

Cover of the previous edition.

On the cover : Hebrews worshipping the Anunnaki-Sumerian god Ea. From a slab found in Mesopotyamia.
Abraham was one of the early Hebrews who worshipped Ea. This was confirmed on numerous Sumerian, Assyrian, Akkadian, Babylonian, Syrian and Phoenician tablets, seals and coins found in Eridu, Ur of the Chaldees, and the Syrian town of Ebla.

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How Babylonian and Phoenician Gods Became Yahweh and the god of Christians!

First Edition, published in 1963, in French, in France.
Second Edition, published in 2008, in English, under the title “Anunnaki Greatest Secrets Revealed by the Phoenicians and Ulema: Are we worshiping a fake God?” in the United States, ISBN: 978-1438215921.
Third Edition, published in 2013, in the United States, in two formats: a)Paperback, b)Amazon Kindle Edition.
Fourth edition published in 2015 in the United States and Germany.

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[redacted]

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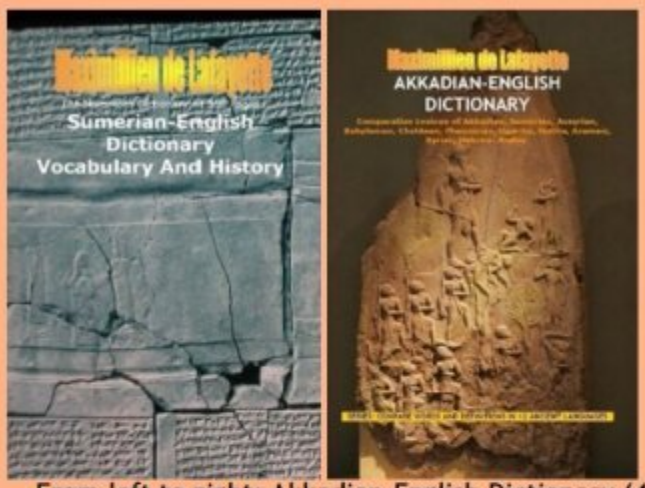

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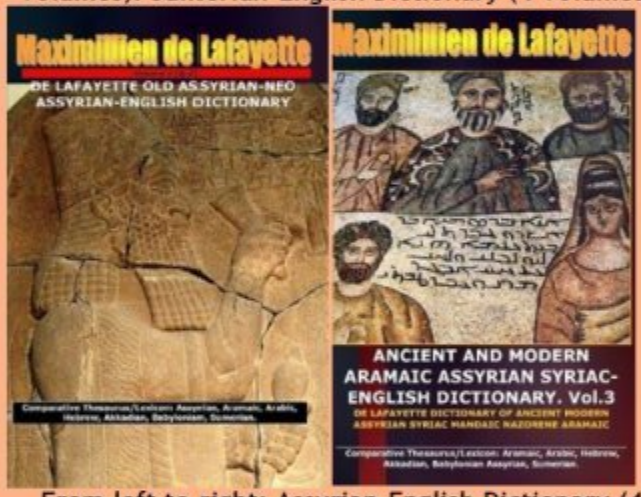

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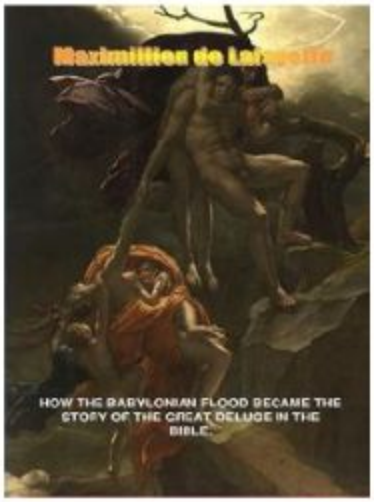

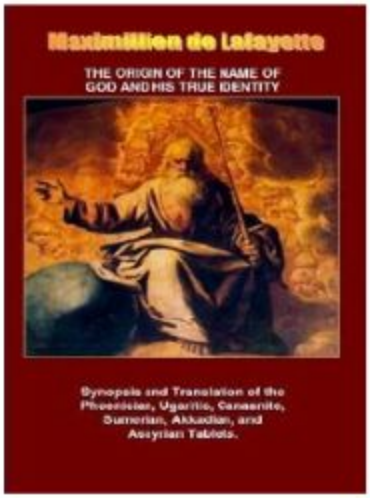
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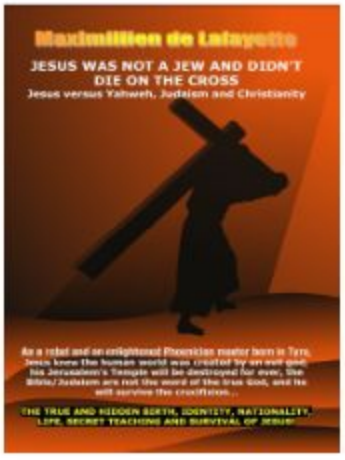

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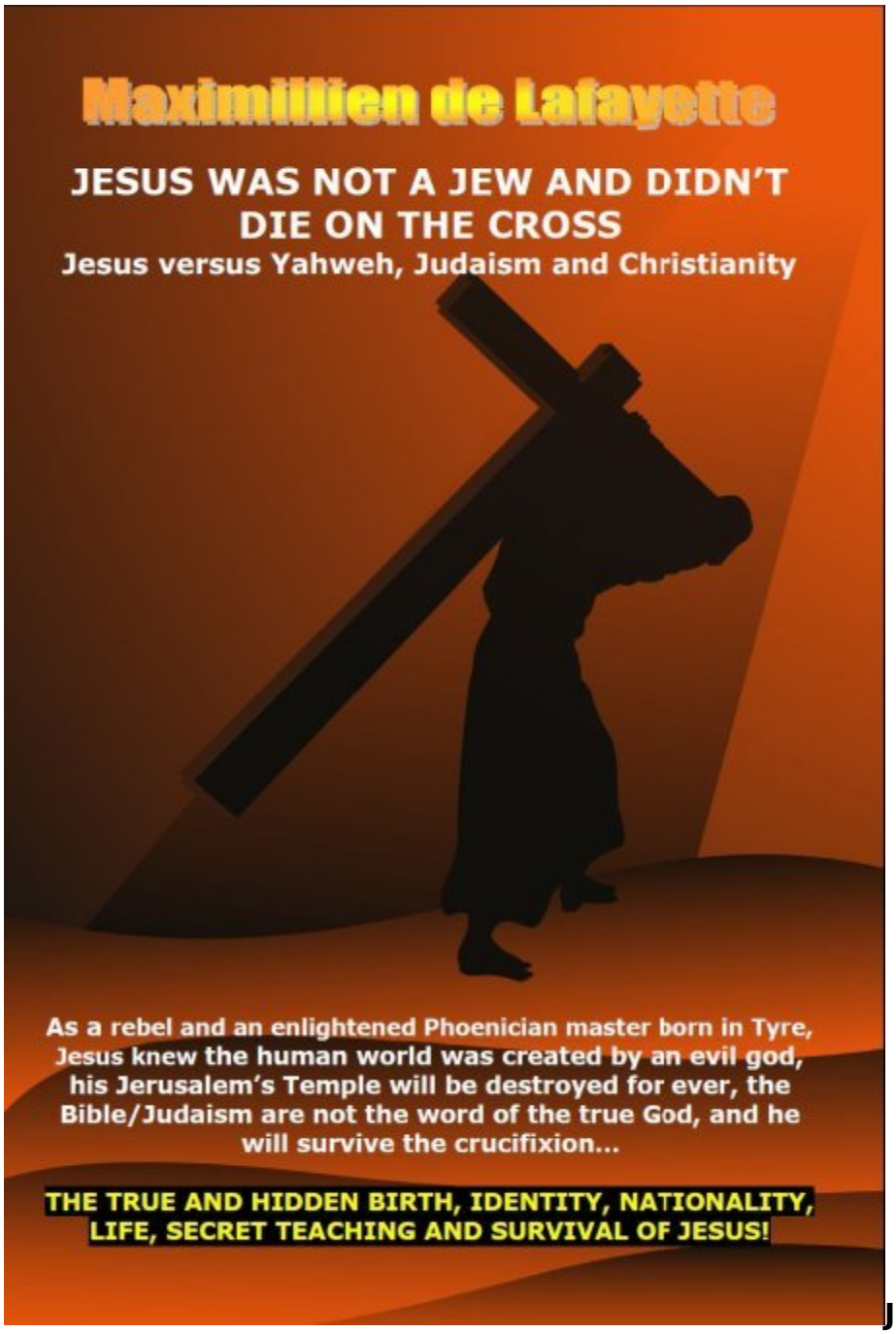
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Introduction

Biblical stories taken from much older religions.

97% of the Bible is pure fabrication, and almost 95% of the major Biblical stories are copied from Phoenician, Ugaritic, Syrian-Canaanite, Mesopotamian and Egyptian myths, poems, texts and stories, written centuries before the Bible was crafted.

Although the Bible is a majestic and a superb piece of literature nourished with wisdom, and conveying remarkable ethical and moral messages and lessons, the Bible is by no means, the word of God, or an original Hebraic work. And beyond the shadow of a doubt, Yahweh (Jehovah) is a recast, and an amalgam of pagans' gods ; the gods of Mesopotamia, Phoenicia and Ugarit.

Numerous historians, archaeologists, linguists, scholars and anthropology's forensic scientists agree that the Bible's most formidable and colorful stories such as the Tower of Babel, Genesis, Adam and Eve, Garden of Eden, and the Great Flood (To name a few) were taken from Mesopotamian, Ugaritic, Phoenician, Canaanite, Egyptian, Assyrian, Akkadian, and Chaldean myths, and epics recorded on ancient clay tablets and slabs, centuries before the Bible was written, and the name and the presence of God , or more exactly one God, were known to the Israelites/Early Hebrews.

In fact, the name of God "Yahweh", his attributes and extraordinary (Supernatural) powers and deeds were borrowed from pagans' gods; gods the Israelites worshiped

before they “created” their own god “Yahweh”, who centuries later, became the God of the Christians and the Muslims.
So is it fair and logical to assume that we are worshiping a “Pagans’ God” or more precisely an amalgam of mythical gods? You bet!
And this is exactly, the delicate, fragile and controversial topic we will be exploring, discussing and explaining in this treatise (traité). If you are fanatically religious and you believe every word in the Bible, and all the stories rabbis, sheiks, Imams, bishops and priests tell you, then, do not read this treatise (traité), because it could disturb you, and lead you to believe that it was written to discredit your faith and your beliefs in the Jewish Bible, the Torah, Talmud, the Christian Bible (New Testament), Jesus, the Christian Church, the Koran, and the Prophets.
And this is not the case at all. It is not my intention to dishonor your religion or ridicule whatever you believe in. Never, ever!
I do believe in Jesus as the most beautiful, loving and brilliant messenger of love, compassion and forgiveness.
And Yes, I do consider him as a shining light and a spiritual guide on the roads of your lives.
And Yes, I do believe in a supreme creator who created and shaped the universe, but the God I believe in, is not categorically the old man with a white beard who appeared to Moses in a burning bush; the god who waited for Moses on the top of a mountain in the desert; the god who, in order to help the Hebrews escape from Egypt, slaughtered thousands of Egypt’s eldest sons, as we were told in the Jewish Bible; the god who closed his eyes and allowed Hitler to exterminate 6 million Jews, and the god who creates tsunamis, earthquakes and famine.

My god is not the god of the early Jews who would not allow women to testify in court and/or in any case, because they

were considered untrustworthy, and inferior to men. My god is not the god of the Medieval Church which called Mary Magdalene a prostitute, and burned Joan of Arc alive, and slaughtered 250,000 non-Catholic Christians, the Knights Templar (Les Templiers), the Cathars (Les Cathares, Languedoc), protestants and Jews, by the name of the Catholic Church and the Holy Spirit, when Europe was fully controlled and dominated by the Vatican and ruthless Popes.

The God we know, revere and worship today, is an embodied replica of a pre-biblical group of violent gods worshiped by pagans, tyrant monarchs and millions of illiterate masses. The gods of ancient Mesopotamia, Phoenicia and Ugarit were violent, as clearly depicted in history books, in Sumerian-Akkadian clay tablets, on obelisks, and in the literature of the ancient world. And since GOD is a Hebrew recast of these pre-biblical gods, we should expect from God of the Bible to be as violent and terrifying as the gods of the pagans.
It is very clear to all of us that the God, the Christians and the Muslims currently worship is still the God of the “Chosen People”, the Jews; Yahweh, Jehovah of the Israelites, the God of the Bible. Is our God or Yahweh a good God?
A real or a fake God?
Do not pay attention to my words, and to what I do think about God. Let God talk for himself. Listen to how God has described himself to Abraham, to Moses and to the Hebrew scribes who wrote the Bible.
If you still believe that the Bible is the “Word of God”, then you have no reason to doubt God, what he told the writers of the Bible, and what it is written in the Bible. Right!
Absolutely right.
The Bible described Yahweh as a bloodthirsty, violent, vengeful, a tyrant, a bully, and mass-murderer god. And all these attributes of his, are found in many passages of the Bible.

In this essay, we will read together, a few stories from the Bibles about what God did to innocent and peaceful people, including new-born babies, children, women and the elderly, when his “Chosen People” the Israelites and the Hebrew armies reached Canaan, and how the independent ancient lands of Syria, Lebanon and a part of Palestine were decimated by the people of God.
The Bible told us that in order to establish the Hebrews in Canaan, God (Jehovah) ordered the Hebrew armies to kill every child, every man, and every woman without mercy.
From the Bible, Joshua 6:21 “And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.”
Joshua 6:24 “And they burnt the city with fire, and all that was therein: only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.”
Joshua 6:27 “So the Lord was with Joshua; and his fame was noised throughout all the country.”

Simply put, God ordered genocide, and his “Chosen People” killed everybody in the conquered lands including animals, except one person: Rahab, a Canaanite prostitute who betrayed her people by helping Hebrew spies sent by Joshua.
So the God of the Bible, and according to the Bible, deals with prostitutes, traitors and merciless assassins, and protects their lives. It seems to me that God is worse than Hitler who ordered the Jewish Genocide.
Joshua 6:22 “But Joshua had said unto the two men that had spied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her.”
Joshua 6:23 “And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and

her brethren, and all that she had; and they brought out all her kindred, and left them without the camp of Israel."
Joshua 6:25 "And Joshua saved Rahab the harlot alive, and her father's household, and all that she had; and she dwelleth in Israel even unto this day; because she hid the messengers, which Joshua sent to spy out Jericho."
In other words, God gave order to commit genocide, but saved the life of one person; a traitor and a prostitute who betrayed her people and helped two Hebrew spies.
What kind of a monster-God are we reading about in the Bible? God's atrocities did not stop in Jericho; they expanded to "Ai", a city of 12,000 people. And again, God ordered the Hebrew armies to slaughter everybody in "Ai".
All the inhabitants of the city were slaughtered, women, babies and children were butchered, and the city was burned to the ground and turned into ashes.
There is no exaggeration here, because these massacres by the name of God and upon a divine order from God, were described in detail in the Bible.
According to Joshua 10:40 "So Joshua killed all in the country of the hills, and of the south, and of the valleys, and of the springs, and all their kings: he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded."
Neither God nor the Israelites felt guilty, because the Canaanite Genocide was justified, and according to the Bible, all those who were butchered were "wicked", thus the victims deserved to be slaughtered.

It seems to me here, that such Godly and Divine Biblical justification is similar to the Jihad Terrorism which claims the lives of thousands of innocent people and justifies its killings and hideous acts!!
But what about animals and babies in Jericho, Ai, and other Canaanite cities?

Are they wicked too? Is it right and just to kill animals and to slaughter children because their parents and neighbors were wicked, or because they did not worship God Yahweh?
Contemporary archaeological excavations in Lachich, Debir, Hazor, and what's left from Jericho and Ai, have revealed the Hebrews' Biblical terror, massacres and atrocities, and unearthed unquestionable evidence of the annihilation of Canaanite population en masse, and the total destruction of peaceful towns and cities during the campaigns and era of Joshua and the Hebrew armies.

What the Hebrew God did to the peaceful population of Canaan reflects a miniaturized replica of what the gods of the pagans and the Sumerian, Babylonian, Akkadian and Assyrian monarchs did to helpless cities and towns in Sumer, Babylon, Akkad, Ur, and other regions of Mesopotamia, Anatolia, and ancient Armenia.
Even many of the Biblical commandments, prophets and Patriarchs' rules and so called wisdom were not fair and just, because they did not allow freedom of worship, freedom of speech on religious issues, women's civil and human rights, yet the eye-for-an-eye, and tooth-for-a-tooth rules were enforced in the lands, and slavery was an accepted custom.

The history of the early Israelites-Hebrews revealed that fathers and heads of the families were not punished for selling their daughters. Practices, traditions and customs inherited from the Egyptians and Babylonians.
Every person in Canaan feared Yahweh, his commands and his armies. And Yahweh and the Hebrews kept on exterminating without mercy, the whole population of the newly conquered lands.
Yahweh even convinced Moses and his followers to help him in the killing of each eldest Egyptian son before leaving Egypt during the infamous night called the Passover!! In Exodus 12, Yahweh informed Moses how the

killings/assassinations will occur. Here are some excerpts: Exodus 12: “It will be a festival called Passover to *honor* me, Yahweh. “Exodus 13: “On that night I will go through all the land of Egypt, and I will kill all the oldest males in Egypt, both humans and animals. By doing this I will punish all the gods in Egypt.
I can do this, because I am Yahweh, the all-powerful God.”

We read in Joshua 11:19 “Except for the Hivites living in Gibeon, not one city made a treaty of peace with the Israelites, who took them all in battle.’
And in Joshua 11:20 “For it was the Lord himself who hardened their hearts to wage war against Israel, so that he might destroy them totally, exterminating them without mercy, as the Lord had commanded Moses.”
And the godly savagery continued in the towns and cities of Canaan.
The Hebraic scholars and the scribes of the Old Testament explained how and why the population was slaughtered. They claimed that Yahweh tricked them by manipulating their minds and forced them to fight his people who amassed tens of thousands of armed men, so the hopeless and helpless population will be swiftly and easily annihilated by the Hebrews.
If any person in the United States would act as Yahweh acted, or would do what Yahweh and his “Chosen People” did to the Egyptians and to the Canaanites, that person will be sent to the electric chair!

My God is different.
My God is full of love and compassion, who will not hurt a soul (Mind), who treats men and women equally, who does not bring catastrophes upon us, who does not separate a mother from her child, who does not send plagues to exterminate a whole nation, who does not let the homeless live a carton box on the street, and freeze to death. My kind

of god does not live in the world of humans, in their religious beliefs and vicious minds.
You don’t have to be Christian, and you don’t have to exclusively follow the teachings of Catholic priests and bishops to enter the kingdom of God. And you don’t have to be a Muslim to enter the Jannah (Paradise).
Jesus said “The kingdom of God is in your heart.”
Your noble deeds, your generosity, your forgiveness, the goodness of your heart are your one way-ticket to immortality and to heaven.

Before you read any part of this treatise, I want to inform you that this publication does not attack any religion. Far from it. My conclusions are based upon linguistic, historical, geographical, and archaeological facts and irrefutable findings, scrolls and inscriptions written centuries before any organized religion was established on Earth, and the word “GOD” was ever pronounced by or known to mankind.
If you have one ounce of intelligence in your brain, and if you have studied cosmology or astrophysics, you should know by now, that Earth is not 5,000 or 6,000 year old, and Earth was not created in 6 days as the Bible and the Koran told us.
If you are familiar with Akkadian, Sumerian and ancient Egyptian languages, you already know that the most important stories in the Bible such as:
a) Adam, Eve and the Serpent,
b) The Genesis,
c) The Great Deluge and Noah,
d) The Ten Commandments,
e) Sodom and Gomorrah,
f) Garden of Eden.
As well as so many other stories and “Divine Revelations” which were copied, and/or taken from the Mesopotamian clay tablets, written centuries before the Bible was written; some of the Biblical stories were directly taken from Sumer,

Babylon, Ur, Akkad, Phoenicia, Turkey, and ancient Egyptian inscriptions, which were available to Abraham, Moses and the early learned Jews.
And if you compare the Mesopotamian and Canaanite (Phoenician, Syrian) ancient epics and inscriptions, with the Jewish, Christian and Muslim scriptures, you will find out that the God of the Jews, Christians and Muslims is fashioned after the Mesopotamian and Canaanite gods.

This treatise is about to prove it beyond the shadow of a doubt. In the mid sixties, I have translated the ancient Akkadian, Sumerian, Assyrian, Chaldean and Phoenician texts and tablets and published the translations in numerous articles and books.
In case you still doubt the veracity of my translation, you can always visit the British Museum and compare their 1909 translation with mine. They are identical.
The scribes of the Bible, and especially the early Jewish theological scribes, writers, and those who were taken into captivity by the Mesopotamians, and/or exiled to Babylon and to other regions of the ancient Middle East and Near East, copied from Akkadian, Sumerian and Egyptian texts, almost all their magnificent stories about the creation of the world, the creation of Adam and Eve, the Great Flood, and dozen of other stories.
The Bible is a wonderful piece of literature, but most certainly, it is NOT the “Word of God”- the God of the Jews, Christians and Muslims, that is. In the sixties, when I published my work, it infuriated all those who believed that God (The God of the Bible) created us! And years later, many Christians in the United States who read part of this treatise became furious and warned the public to not read anything I wrote about the history of the early Church, the Anunnaki, and especially when I translated the Mesopotamian epics which proved that the human race was not created by the Jewish-Christian-Muslim God, but rather

by the Anunnaki who created us and upgraded us genetically in their “Chimiti” laboratories in Mesopotamia, Phoenicia and Anatolia, some 65, 000 years ago. Others threw stones at me when I said that the Jewish Exodus never happened, and Jesus did not die on the Cross, and the Christ’s Resurrection is nothing more than a dogmatic metaphor. Ironically the Gnostic Bibles of the earliest Christians never mentioned the Crucifixion and the Resurrection of Jesus Christ, and the Koran stated very clearly that Jesus did no die on the cross.
You will find in the Koran this explosive phrase: “Wa Shoubiha Lahum”, meaning verbatim “And It appeared to them” that he (Jesus) was crucified.

Today, and after I have spent 55 years studying comparative religions and learning from the Honorable Anunnaki Ulema, and arguing metaphysical and theological subjects with sheiks, imams, bishops, priests and archbishops, I can tell you that many of Islam’s stories and “visions” were inspired by Christianity, and Christianity’s tales and prophetic events were taken from Judaism, and Judaism’s fabulous stories, revelations and teachings were copied from much older religions’ texts, fables, myths and stories.
Grosso modo, fantasies, “copiage”, and phantasmagoric religious stories which contradict the truth, science, common sense and logic are the backbone of the Holy Scriptures of our organized religions, without any exception.
My statements and findings are based upon the Akkadian-Sumerian clay tablets found in Mesopotamia, archaic inscriptions from Turkey (Cradle of human civilization), and ancient inscriptions found in Ugarit, Amrit and Phoenicia, and which were written thousands of years before the Bible was written, and the name of God (Yahweh, Jehovah, Eli, Allah) was invented and changed by the Jews, and brought to Judaism, Christianity and Islam, by Abraham, Moses, Jesus and the Prophet Mohammad.

As a matter of fact, Abraham learned about God or Gods while he was a pagan priest in Mesopotamia, and Moses learned about God while he was the right hand of the Pharaoh in Egypt, and from reading ancient Egyptian scrolls, and particularly the Egyptian “Book of the Dead”.

It is ironic that neither Abraham nor Moses was Israelite. History revealed to us that Abraham was born “pagan” in Iraq (Mesopotamia), and Moses was born “pagan” in Egypt.
Thus Abraham was an Iraqi, not an Israelite. And Moses was an Egyptian, not an Israelite. And to my great astonishment, I found in a “Dirasaat” from an “Ana’kh” document, a passage referring to the city of Tyre in ancient Phoenicia (Modern day Sour in Lebanon) as the original birth place of Yeshu (Jesus Christ, Yashou’h, Issa). That passage revealed the true Phoenician identity of Jesus Christ, and categorically rejected his Jewish origin, for he was not born in Bethlehem and/or in any part of Palestine/Israel/Judea, but in Tyre (Modern day Sour in Lebanon). He was born in Phoenicia, and his father was not Saint Joseph, but a Roman centurion!!
By some mysterious way, a copy of the “Ana’kh” document ended into the hands of Pope Pius XII, and the Maronite Patriarch Meouchi of Lebanon.
A high-profile Catholic priest, who rebelled against the Vatican in the mid fifties, told me that the “Ana’kh” document (Now in the Library of the Vatican) was among the most revolutionary and threatening historical finds, discovered by the “Templiers” (Knights Templar) in Jerusalem. He added, “The “Holy Grail” was indeed, the hidden genealogy of Jesus Christ!” These documents were a direct and formidable threat to the Vatican and to the “Core of Christianity”!
Organized religions, archaeology, and science are not perfect Tango partners! They don’t dance in unison!!

This treatise also discusses paramount theological issues related to Genesis, the creation of many and various species and categories of early human beings, as well as extremely important subjects, theories, concepts and facts about the Mesopotamian and Phoenician gods' influence upon our religions, the origin, nature, and true name of God throughout history.
Simply put, our God is a replica and an amalgam of pagans' gods from the Mesopotamian, Egyptian and Canaanite pantheons.
In other words, we are worshiping pagans' god.
History, archaeology, philology, and history of ancient religions confirm in an irrefutable manner that indeed we are worshiping a God who is modeled after numerous pagans' gods of the ancient Middle East, Near East, and the "Fertile Crescent", and this delicate topic constitutes the very core of this treatise.

My investigations and study of the "Original God or gods" and the origin and nature of Yahweh and our religions are strongly supported by some of the most illustrious authors, linguists, Sumerologists, Assyriologists, historians, archeologists and the greatest minds in these fields and assimilated disciplines.
This essay deals with this issue according to unquestionable and irrefutable historical documents, texts, scriptures, tablets, facts, and findings.
In fact, I do believe in God!
But I do understand and revere God in my own way; a cosmic, humanistic, scientific way, totally unbiased, and free from the influence of organized religions!
Those who claim that God, his names and role is a matter of semantics are wrong. It is neither a semantic nor a linguistic matter at all. It is not the name per se, nor the language that defines the nature of God and proves his existence, and by the way why not *her* existence?

Who can explain to me and who can prove to me that God is indeed Masculine and not Feminine? The enormous differences in defining “God” arise when we attempt to explain his origin and nature in English, in French, in Greek, in Latin, in Arabic, or in any other language, according to the teachings, revelations and conceptions of various religious figures such as Abraham, Tut-ankh-amoun, Melkart, Moses, Elijah, Noah, Enoch, Jesus, Mohammad, Moses and New Age gurus.
So, it is not a matter of differences in names, or how God is written, pronounced, and spelled in different languages, but:
a-His true origin.
b-Where did he come from?
c-What is his real name?
d-How and why did Abraham, Moses, early believers, tribes, scribes, prophets, and others unintentionally or willingly change and/or misinterpret God’s name or names?
e-How many names God had at the time, Abraham, Moses, and other prophets met him?
f-In what original language, his name was written?
What and how it was written?
And how it was translated in Greek, Latin, French, English, Spanish, etc.?
g-How did God himself pronounce his name?
Who heard God first?
h-When and where did the term or word “God” appear the first time in the history of humanity?
And what did it mean at that time; the very first time it was pronounced, used, and later put in writing?
Did the meaning change?
No?
Yes?
Why?
i-Any relation to the Anunnaki, the Ancient Gods, the Sumerians, the Phoenicians, the extraterrestrials?

Those are the vital and most important questions we must address and answer, not how to write God in Aramaic, Hebrew, Latin and English!

Other fascinating topics I have discussed in this essay rotate around:
1-Who created God?
2-Who created the “Anunnaki”?
3-The early human beings’ species.
4-The Anunnaki, the Catholic Church and the Devil, so on.

A major problem arises when some religions attach very particular “specifications” and attributes to their national gods. For instance, the Arabic word “Kabir” (Also in Turkish, Urdu, Persian, etc.) means great, big, majestic. And the Arabic word “Akbar” means the greatest, the biggest, the superior. Now, we all know that Muslims call their god: Allah (Allahou) Akbar, meaning: Allah is the greatest, the biggest, the superior.
And here is the problem according to Jewish scholars; why did the Muslims call their God, “The Superior and the Greatest”?
What did the Muslims mean?
Is their Allah (God) greater than whom?
Superior to whom?
Bigger and superior to another god or other gods?
Certainly, the Muslims meant that Allah, their God is superior to the God of the Jews and the Christians, explained Jewish scholars and theologians.

It is very bizarre indeed, because the Jews themselves think the same thing about their own God (Yahweh). According to the Jewish tradition, Yahweh is the Only God, the True God, above all other gods!
In Exodus 20:2-17, and Deuteronomy 5:6-21, we read what God has said to Moses: “I am the Lord your God, who

brought you out of the land of Egypt, out of the house of slavery…Do not have any other gods before me…You shall not bow down to them or worship them; for I the Lord your God am a jealous God, punishing children for the iniquity of parents, to the third and the fourth generation of those who reject me…"

But God Enki/Ea (The Anunnaki God)) said the same thing to Abraham or AV-raham (Another historical and controversial Abraham). Enki said to Abraham that he is the only god, the superior god, the greatest god…the greatest of all of them.

It seems to me that the Gods are competing against each other. Now, if you do not believe that the Anunnaki Enki/Ea was in fact Yahweh, no problem, remove Enki from the picture, get rid of this comparison or reference, and read the Sumerian texts instead.

You will find EXACTLY the same words, the same phrases, the same divine description and threats; the same speech Enki/Ea gave in the Sumerian epics! Enki/Ea spoke to Abraham, in the same manner, Yahweh spoke to Moses, in the same way, Allah spoke to Mohammed, in the same way, God spoke to the early saints, bishops and doctors of the Christian Church!

Apparently, even today, God is still speaking in the same manner to our flamboyant televangelists and broadcasting preachers who drive Porsche and Mercedes. Jesus said the same thing! In the first edition of the Aramaic/Syriac-Arabic Biblical text, we read Jesus saying: "Ana Nour Al Alam…Wal Hak", meaning:" I am the Light of the Universe…and the Truth", and later on, the Church theologians crafted the Holy Trinity concept, and Jesus became the real God of the World; God The Creator, Jesus the son of God, and "one" with the Holy Spirit. All are ONE, three in one, indivisible, and the same! This is the kind of thought and prolific literature we get from organized religions!

I grew up in a milieu where French, English, Latin, Greek, Italian, Arabic, Aramaic and Hebrew were spoken; languages I heard on a daily basis, colored with an enchanting multitude of various dialects, pronunciations and accents.
By the time I was ten, I was able to understand these languages, and years later, I wrote a 4 volume dictionary on comparative languages. My knowledge of foreign languages and especially the dead languages allowed me to establish an analogy between the various versions, translations of the ancient texts, and the original manuscripts as they were written thousands of years ago.
This gave me the honest and rare opportunity to “grasp” the authentic and true meaning (s) of the texts, and the very essence and fabric of each single word and phrase used in those original texts, especially when they refer to delicate theological issues, such as the nature and historical origin of God or Gods.
I did not interpret them, or philosophize about “what they meant” (As many thinkers and authors do, unfortunately!) I just read them and understood them the way they were written and meant to be understood.
This, opened my mind on many things, including:
a-The origin (s) of our religions.
b-The reasons, theologians and religious scholars modified, and changed the original texts, and fabricated/invented new texts and stories.
c-How one religion led to another.
d-The understanding of major similarities and differences between world’s religions, particularly Judaism, Christianity, Islam, and anterior religions of the Middle East/Near East.

Later on, when I became seriously interested in extraterrestrial civilizations and quantum physics, (Although I am not a 100% believer in all the UFO crazy stories, ancient aliens and ancient astronauts myths and mambo-jumbo theories), my knowledge of ancient languages

became very handy (to my great surprise and unexpected delight), and with the help of peers and linguists who knew much more than I did, I began to compare the ancient Sumerian-Phoenician-Ugaritic-Aramaic texts with the Bible (Old and New Testaments), the Koran, the Greek, Latin and English translations of the Bible, and avalanches of religious texts from the first century A.D. to the present day.
One of the most exciting findings was the direct link of the Judeo-Christian-Muslim religions and traditions to Phoenicians, Sumerians and the Anunnaki (Anunna.ki) who basically have created and originated all the religions on Earth!

Long long time ago, when I was a little boy, I used to collect religious pictures and drawings of the early saints, and the Catholic “First communion”, Hindu and Buddhist deities, Jewish prophets, and Old Testament’s illustrations, and even pagans’ gods.
Religion fascinated me. My childhood was deeply influenced by what I have heard from Jewish, Christian, Buddhist, Muslim scholars and Anunnaki Ulema who used to visit my parents. Our home was a “salon de literature” in the tradition of Madame de Pompadour. All thoughts were welcomed; no censorship!
I was brought up to believe that all religions bring us together with beauty, harmony, peace and warm friendship, and I rejoiced in this approach.
But religion was taught and understood differently in high schools, especially when a school is operated by the Jesuits.
I remember a time, when a pupil who was 10 year old asked our teacher, Père Antoine, a Jesuit priest: “Père (Father) Antoine, is God Christian?” and Père Antoine replied: “Tell me mon petit Alain, is Jesus Christian?” And the little Alain replied: “But of course, Jesus is Christian!” Fifty five years later, and by a pure coincidence, I encountered Alain in a French bistro in Paris.

We sat somewhere in the bistro and had an espresso. Many old memories popped up, and all of a sudden, I remembered Father Antoine and the little boy Alain's question about God. So, very candidly, I asked Alain: "Alain, do you still believe Jesus is Christian?"
And Alain said: "More than ever." And his answer puzzled me, because Alain now is no longer the 10 year old boy, but a doctor in philosophy and a civil engineer.
Now we ask ourselves: "If this highly educated and cultured person with degrees in philosophy and science still believes in what he believed when he was a little child, then, could we assume that one's religion makes him/her understand the world very differently from those who are from a different religion or faith?" You better believe it!

Dr. Al Baz, a renowned NASA scientist who worked on so many space programs, and co-designed many of NASA spaceships used to give our astronauts (Before take-off) a copy of the Koran for protection, for God blessing, and for safe return. Dr. Al Baz, a brilliant space scientist, a devoted Muslim and a very good man, still believes that the miniature of his " Mishaf", the holy Islamic book (The Koran), if wore around the neck of astronauts, the Koran will prevent catastrophes, protect them from evil and danger, and bring them home safe and sound!

In other words, the Koran is far more advanced scientifically and safer than all NASA space programs, technology and related sciences combined. My Christian Parisian friend Docteur Alain is not very much different from the Muslim, Dr. Al Baz!
Should Dr. Alain and Dr. Al Baz have read the Phoenician texts, scriptures of Amrit, Ugarit, and the Sumerian tablets, they would have realized that God is neither Christian nor Muslim, and the New Testament and the Koran are not the

word of the Only God who is above all the Gods of other religions, and they will also realize that all the major concepts and religious stories in Islam, Christianity, and Judaism originated in and from the Phoenician and Sumerian texts, including the Genesis, creation of mankind, the deluge, hell and heaven, the final day of judgment, and the return of the Messiah, the return of “Al Mahdi” the Prophet, the Judeo-Christian-Muslim God who will judge the human race at “Yom Al Kiyamah”, etc.

The objectives and purposes of this treatise are:
a-To explore, understand, and reveal the true origin and nature of “God” as we know Him and revere Him today;
b-The possible link(s) of our religions to the Anunnaki;
c-How the Sumerian and Phoenician epics and ancient texts gave birth to the Jewish, Christian and Muslim sacred scriptures and shaped the Bible, the New Testament and the Koran;
d-How and why our religious beliefs and concepts, and avalanches of varied theological dogmas of Judaism, Christianity and Islam are erroneously and integrally influenced by fabricated stories invented by scribes, desert prophets and fanatic theologians; and above all, to shed bright lights on the Anunnaki organized religions’ connection.

I am neither attacking any religious belief, nor advancing any theory, but simply exploring, and using the depot of knowledge I have acquired, and have used as a prism, projecting the theories, hypotheses, comparative analyses, and findings of some of the brightest minds in the field, including archaeology, religion, and linguistics.
The Hebrew usurpation of epithets of pagans’ gods extended to the boundaries of newly fabricated Biblical stories, for instance:

- 1-The Mesopotamian story of Idin, became the Hebrew story of Garden of Eden.
- 2-The Akkadian story of Adapa, became the Hebrew story of Adam, Eve and the snake; this is a very old Mesopotamian story from the 4th millennium B.C.
- The Hebrew Genesis story referring to how Adam was kicked out of the Garden of Eden is a replica of the Mesopotamian story of “Adapa and the South Mind”.
- 3-The Mesopotamian Ziusudra of Shuruppak, also called Pir-napishtim and Utnapishtim who became the Hebrew Noah.
- 4-The Babylonian story of the flood became the Hebrew story of the Great deluge. Basically, the Hebrews used in the Bible the same myths they found in the Sumero-Akkadian clay tablets.

I encourage you to read the Mesopotamian myths/stories of Atrahasis, Gilgamesh, Adapa, Enkidu, and the Babylonian story of the Great Deluge, so you could find for yourself that all these Mesopotamian stories appeared in the Bible almost verbatim with minor colorful variations and a clever twist.
Although, the Hebrews invented few and new divine concepts, they remained “compilers” of much old stories; they just took old ones and added a new twist, as did before them, several Middle and Near Eastern civilizations.
This practice was/is a trademark of the religions of the ancient world and vanished civilizations.

They simply compiled old stories and myths and added uniquely colorful and well-crafted new twists, for various and obvious reasons such as:

- 1-To meet their geo-political needs,
- 2-To accomplish, protect and preserve their purposes and objectives,
- 3-To create a new national entity and pride for their God,

- 4-To justify their savage occupation of new lands (Canaan) and the destruction of cities and towns by the name of God (Yahweh) who gave them the right to do so!

The list is endless!

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PART ONE

Chapter I
The very beginning

Abraham meets the Anunnaki God Ea/Enki:
The Anunnaki god Enki became Ea around 2,500 B.C.; 400 years before Abraham used the word “Yahweh”, and the earliest Hebrews shortened it to “Yah”.
Abraham was born around 2,100 B.C., and lived in the region of Tell Al Mukayyar, in Ur of the Chaldees. Thus, it is logical to conclude that Abraham knew about Enki, Ea, Ya’u, Yah, Jah, Yaw, and El as Yah-weh Elohim, and the Babylonian original names, elements and the various pronunciations of “God”, in ancient and dead languages, and very conveniently, transformed the ancient names and elements of the pagans’ gods to Ehyeh and Yahweh.
The word “Yah” appears 25 times in the Hebrew Bible.
And if you dig deeper, you will find out that the word Yahweh was also written in the Hebrew scriptures as “Yahu” and “Yo” by comparison to the Phoenician words “Yau” and “Yaw” which were used centuries earlier, by the Phoenicians of Tyre, Sidon, Byblos, Ugarit and Amrit, and by the Mesopotamians who used the word “Yah” by comparison to the words “Yah”, “Yahu”, and “Yah-weh”.

God Yahweh's first appearance to Abraham in the Sinai Desert:
False! The Hebraic scholars and scribes told us that God Yahweh first appeared to Abraham in the Sinai Desert. The truth is that Yahweh appeared to Abraham much much

earlier at “Ur of the Chaldees”, where he had his own temple.
Back then, the Mesopotamians knew him as Ayya and Yahya, which translates into Ea (Enki). And once again, Ayya appeared to Abraham in Damascus (Capital of Syria), and at Haran.
Historians agree that the Hebraic Yahweh is in fact an amalgam of Canaanite-Phoenician-Ugaritic-Mesopotamian Gods from Ugarit-Byblos-Tyre-Ur.
The Anunnaki’s Anu was the supreme and ultimate Sumerian god who reigned over the heavens. He had two sons who played a major role on Earth, and in the affairs of the early human race. Those sons were:
1-En.Ki, also called Ea, who became the master of the Earth, the rain and waters. His mother was Antu.
2-En.Lil, also called Illu, who became the master of the air and winds. His mother was Ki.
So, they were half-bothers.
The Mesopotamians feared Enki (Ea), because he was merciless, like the Hebrew God Yahweh who is vengeful as depicted in the Old Testament (The Hebrew Bible). Enki (Ea) destroyed many cities on Earth; one of those cities were Ur, the homeland of Abraham. Abraham had to escape the fury of Enki (Ea), after he witnessed the destruction of Ur.
So, Abraham left Ur searching for safety. Any land he will find would be safer than Ur. But Enki (Ea) caught up with Abraham. Enki (Ea) did not trust Abraham and vice-versa. Enki (Ea) told Abraham that he was the lord of the land (Earth) and he expected from all humans absolute loyalty and obedience.
Abraham assured his master that he will be loyal and obedient, and called Enki Ea “Eli” (My Lord, more precisely My Master). In Hebrew “My Lord” or “My Master” became “Eli” which is the singular of Elohim.
“El” means lord or god. And “i” means “My”.
Eli or Ili became “My Lord” or “My God.”

At that time in history, the word “God” did not mean what today we call “God”, the Judeo-Christian God, creator of the Universe, the father of Jesus and the God of the Jews. The Word “God” simply meant: a-Lord; b-Master. Call him boss if you want. And long longtime before Abraham, Jacob, Moses, Aaron, Joshua and the rest of the Biblical figures came to exist, the words “El” and “Eli” were used by the Phoenicians. (Phoenicia is much much older than Palestine/Israel).
Abraham feared Enki (Ea), for he was known to be vengeful, destructive and a mass murderer; Abraham feared for his life.
Being a pagan, and accustomed to worship a “superior power” Abraham thought that if he sacrifices his son in honor of Enki (Ea), he could save his own life.
Abraham thought that sacrificing his son Isaac will appease his god/master Enki (Ea) fury.
Enki (Ea) became convinced that Abraham will serve him well, thus Enki (Ea) saved Abraham’s life. Then, Abraham asked Enki (Ea), “My Lord (Eli), what should I call you?”
And the Lord Enki (Ea) said to Abraham: “You shall call me Yaw (Which became Yahweh in the Bible). For Yaw is the lord of heavens and earth. And the lord is “I”.
And “I” is who I am.”
And then, Abraham asked his “god”: “And what about the other gods who are so mighty? Should I worship them too?”
And Enki (Ea) furiously replied: “I am your God. The only god you shall worship. I am who He is and what I am.”

Same scenario will be rewritten by or for Moses when he allegedly met Yahweh on Mount Sinai, assuming of course, that Moses did chat with God (Yahweh), and receive the Ten Commandments.
An encounter hard to imagine, because it was not really necessary at all to meet with God to get the Ten Commandments, since they were already written by the

Egyptian priests, centuries ago and read by Moses when he was in the service of the Pharaoh.
Worth mentioning that the Ten Commandments were copied from chapter 125 from the Egyptian “Book of the Dead”; this is an absolute fact!
Linguists and historians of ancient religions totally agree.
Yaw, now Yahweh as called by the Jews, was indeed one of the Anunnaki-Sumerian Gods, and according to the early Israelites known as the Habiru, he could also be one of the “Sons of God”, as historically and linguistically, the Hebrews referred to as "B’nai Elohim".
B’nai, Bin, and Ben mean “Son” in Hebrew, Aramaic, Syriac, archaic Coptic, Phoenician and Arabic. Elohim is the plural of Eli. And Eli (El) means God.
It is the same word in Hebrew, Aramaic, Syriac and Arabic, of course taking into consideration its multiple linguistic variations such as Ili, Ilahi, El, Allah. Illahi, and so on. The whole story originated from the Phoenician and Sumerian texts!

Worth mentioning here that the early Christians in Antioch, Anatolia, Alexandria, Arab Peninsula, including the Gnostics, the followers of Mary Magdalene, and the early and legitimate scribes of the first Gospels had their own version and understanding of the nature and name of God, the Divinity of Jesus, the Christian message and in general the teachings of Jesus, and the Church, which ironically was never called “Church”, neither by Jesus, his disciples, the apostles, nor by Jesus’ brothers and sisters.
The Gnostics clearly stated and wrote in their bibles that our world was not created by the Judeo-Christian God, the god of Abraham, Jacob, Moses and Jesus. They said in plain Greek, Coptic and Aramaic that Yahweh was not the real god of the universe; Yahweh (Jehovah) is a fake god, and Jesus was not his son, nor a Divine Messiah.

Linguists and historians of religions confirmed that the Gnostics have written the above in their bibles, which were discovered in Egypt, and were later called the Nag Hamadi Scriptures and the Gnostic Gospels.

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Chapter II

Striking similarities between so many Mesopotamian and Phoenician epics-stories and the Jewish Bible's stories.

Similarity #I: The real name of God.

Allah's terminology. Yahweh was a common Phoenician name:
86% of Americans think that "Allah" is the god of the Muslims, and "Allah" is not the god of the Christians; the Judeo-Christian God, that is.
Those 86% are 100% wrong!! "Allah" is an Arabic word; a term meaning the creator of the universe and mankind.
"Allah" also is a Christian word! Really?
Of course! Because the word "Allah" was used some 656 years before the Prophet Mohammad was born and before Islam came to life.
"Allah" is an Arabic word used by Arabs who were NOT Muslims, but Christians who lived in the Arab world, in the Arab Peninsula, in North Africa, in the Near East, and in the Middle East, long longtime before Arabs were converted to Islam, and years and years and years before the birth of Mohammad, and the establishment of the Islamic religion. The word "Allah" was used by the Eastern Christian priests, monks, hermits, and in the Christian mass of the Lebanese Maronites, the Egyptian Copts, the Syrian and Iraqi Syriac and Asshurian, the Roum, the Catholic literature and liturgy.
Even today, and as we speak, all Christian Arabs (To name a few: Maronites, Orthodox, Roum, Syriac, Copts, Assyrians, Armenians-Assyrians, Lebanese Armenian Syriac, and

additional 13 different Christian denominations) have used and still use “Allah” as the one and only word for God.
So, “Allah” is a Christian Arabic word adopted by the Prophet Mohammad, the Koran, the Islamic religion, and the Muslims worldwide. However, Allah as a term, as a personage (creator of the universe), and as a Christian word for the creator of the universe and maker of the human race was not created by the early Christian Arabs either; they took it from the Aramaic word “Allah”, and from the Phoenician “El”, “Baal-El”.
And so did the Hebrews and so many other civilizations and religions throughout the centuries. The Jewish-Hebrew-Judaic-Israelite Jehovah-Yahweh (Yahweh-Elohim) was the Phoenician god “El”, “El-Baal”, “Baal Hadad”, also called Yaw, Yehaw, and Yehi in Phoenician…and also was the Anunnaki-Sumerian god “El-Enki or Ea”.
The Phoenician “El” became “Eli” in Aramaic. And Jesus on the cross before relinquishing his last breath, called his heavenly father “Eli”.
On the cross, Jesus said: “Eloi, Eloi, lamma sabachthani”, or “Eloi, Eloi, lema sabachthani”; Matthew: "Eli, Eli, lama sabachthani”, that is to say, “My God, my God, why hast thou forsaken me?" (xxvii, 46). Mark: "Eloi, Eloi, lama sabachthani”, which is being interpreted, “My God, my God, why hast thou forsaken me?" (xv, 34.) The Hebrews too, used the Phoenician word “EL” as “Eli”. The plural of Eli (In Aramaic and Hebrew) is Elohim (My Gods, my Lords, and my Masters). The Arabs obliged, and the Christian and Muslim Arabs transformed “El” into: Elahi, Ilahi, Allah.
All came from the same ancient origin/source: Phoenician, and later, Aramaic. Historians, theologians and linguists agree. But what many priests, preachers, rabbis and sheiks are hiding from you – and most probably misleading you - is the origin, the primordial name and nature of the true God who became the god of their religion, and who replaced

“El”, the first god, early humans came to know, meet, discover, fear and obey!

The Phoenician source:

While it was/is forbidden to pronounce the name of Yahweh in Judaism -and at least out of religious courtesy in modern Jewish tradition- Yahweh was a common name in Phoenicia, and especially in Byblos, Batroun, Sidon, Ras Shamra, Nakoura, Tyre, and Ugarit. And it was written and pronounced in various ways, such as:

- a-Yehi,
- b-Yehaw,
- c-Yehar,
- d-Yah,
- e-Yehu.

Many Phoenician males were called Yahweh-this, or Yahweh-that. And a few Phoenician kings used Yahweh as part of their first names, such as:

- a-Yehaw-milk,
- b-Yehar-baal.

For instance, in 1929, a 10th century B.C. inscription on an ancient Phoenician building built by Yehimilk, king of Byblos was found and contained the following: “May the assembly of the gods of Byblos, the king of Byblos, and Baal-shamem prolong the life of Yehi-milk…”
On another fragment of the tablet (Or slab), a passage reads as follows: “I am Yehaw-milk, the king of Byblos, the son of Yeh-ar-baal…”
Note: The name Yehi-milk is a very old word composed of two parts: a-Yehi, b-Milk, which means king.
From the Phoenician word “Milk”, derived the Arabic and Hebrew word Malik/Malak, which also means king.

Not to confuse Malak with Malaak, which means angel in Hebrew, Aramaic and Arabic. Worth mentioning here that the words/names Yaw, Yeuo and Yaw, which gave birth to the word/name Yahweh were also found on an ancient Phoenician coin in Gaza, made during the Persian Period.
The coin had a Phoenician inscription and the image of the Phoenician sea god, then, called Yaw. Numerous historians and archaeologists have argued that the image on the Phoenician coin is indeed the image of the Hebrew Yahweh.

Additional findings revealed that the word Yahweh was used and pronounced differently by the Phoenicians throughout the centuries. For instance, Yehi-milk was frequently used in the 10th century B.C., while Yehaw-milk was used in the 5th and the 4th centuries B.C., in various regions of Phoenicia and Syria (The Canaanite Land).

Numerous Sumerologists and Assyriologists believe that Yah (Referring to Yahweh) originated from the Assyro-Babylonian word “Ya’u”, which was the name of an Assyrian-Babylonian god, and later in history, the words “Ya’u” and “Yah” were written as ”Jah” in Mesopotamian epics, poems, and myths.
While a greater number of linguists and historians argued that “Ya’u” was an alternative name and a Mesopotamian pronunciation of the Phoenician word “Yau” and/or “Wau”.
The Jewish Bible (Old Testament) confirmed that Yahweh was called Baal (Name of a Phoenician god) by some Israelites. From Hosea 2:16: “And in that day, says the Lord, you will call me, 'My Husband,' and no longer will you call me, 'My Ba'al.' For I will remove the names of the Ba'als from her mouth, and they shall be mentioned by name no more.”
In conclusion, Yahweh-Elohim, the God of Israel who became the god of the Christians and Muslims, absorbed the names, attributes, descriptions, epithets, and the glorious feats of the gods of Mesopotamia and Canaan, who were his rivals,

and became the subject and theme of Israel’s prophets hysterical attacks on Phoenicia and Ugarit’s gods.

The history of ancient religions of the Middle East and the Near East revealed that Yahweh-Elohim was a colorful amalgam of earlier pagans’ gods, centuries before the Jewish Bible was written. The Israelite Yahweh is de facto, a recast/replica of Yaw, Bel, Baal of the Phoenician-Ugartic myths, and other Anunnaki gods.
Yahweh was already a holy name used in Canaanite literature, centuries before the Mosaic epoch.
Yahweh is a combination of the traits and attributes of Yaw/Yam/Baal of the Phoenician-Ugaritic Myths (1500-1200 B.C.) and Babylon’s Anuna, thousands of years before the Hebraic monotheistic religion was established.
The Hebraic scribes and writers of the Old Testament fused the Ugaritic El (Bull-El), Yaw and Baal together into the new image of Yahweh-Elohim of the Jewish Bible.

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3-The Phoenician words “Yehaw”, “Yehi”, “Yaw”, and “Yeuo” are the origin of the Hebrew words “Yah”, “Yahu”, and “Yahweh”.

The Phoenician name Yehaw-milk, which was also used as Yehi, Yehaw, and Yehar which meant "Yehaw is king", as well as the name of the Phoenician/Canaanite sea-god Yaw or Yeuo gave birth to the Hebrew words Yah, Yahweh and Yahu.
The image of Yaw/Yeuo which was found on a ancient coin from Gaza, made during the Persian period of Greek artifact and craftsmanship, was in fact, the first historical image of the Hebrew God, Yahweh; a god, the Phoenicians worshipped under the name of Yehi-milk (10th century B.C.) and Yehaw-milk (5th/4th century B.C.)

As soon as the Israelites destroyed the Canaanites (Syrians and Phoenicians), they ascribed all the mighty and supernatural attributes, powers, and glory of the Canaanite and Mesopotamian gods to their own and newly created “GOD” Yahweh.
And Yahweh became the one and only true god, not Baal, El, or Bel. And afterward, Christianity and Islam used the same scenario. To the Christians, Jesus became God.
And to the Muslims, Allah became the one and only god, not Jesus, Yaw, Yahweh, Baal or Bel.

The absolute truth is that the newly created Hebrew god “Yahweh” is *de facto*, an amalgam of the Mesopotamian, Egyptian, Hittite, and Canaanite (Syrian and Phoenician) gods and goddesses. Linguists, theologians and historians of religions, easily recognized the new divine persona and attributes given to Yahweh by the Hebrews, simply by comparing the new Hebrew’s attributions to their god, with the old epithets and attributes of gods Baal Saphon (Baal Hadad), El, Seth, Sopdu, Shamash, Tammuz, Anu, Enki, and Enlil.

If you compare the epithets and attributes of the Anunnaki god Marduck with those of Yahweh and Allah, you will find out that they are almost identical.
Marduck had 50 to 90 titles.
Allah has “99 Asma’ Al Lah Al-Housna”, which means the 99 noble names of Allah, and Yahweh is no exception.

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4-Israelites bore the name of the Phoenician god Baal.

It is a fact that a considerable number of the early Israelites bore the name of God Baal, as did and still do, people from neighboring countries, and even in Latin America, through out the centuries.
Millions of Muslims have as a first name “Mohammad”, which is the name of the Prophet Mohammad. In Latin America, the tradition continues to the present day; there are hundreds of thousands of men who are called Jesus.
So, it is not unconceivable that some Israelites bore the name of Phoenician deities such as Baal. Sons of Saul, the first king of Israel were called Baal. And as told by Hosea, Yahweh was also called Baal. But the trend of naming Israelites Baal ceased when Israel waged a war against the Ugaritic and Phoenicians when the Hebrew prophets and scribes began to feel the direct threat of the Phoenician religion to their Judaism and Hebraic religion, between 1200 and 587 B.C.

Appearances of the word Yahweh outside and before the Bible was written (To name a few).

The word Yahweh and its divine elements were found:

- 1-In inscriptions on Ramesses III's temple in Medinet Habu, which contained the words Yah-wa and Yi-ha, which scholars and linguists have associated these 2 Syrian words with the Hebrew word Yah-weh, circa 1400 B.C.
- 2-On the list of Rameses II, which was discovered in an ancient Nubian temple in Amara (Amarah). Number of listing: 93-98.
- 3-In the Canaanite inscription “Yah of Gat” on an ewer from the late Bronze Age, which was found in the ruins of a temple at Lachish.
- 4-On the “Stele of Mesh’a”, Anet 320 (9th century).
- 5-An archaeological excavation which revealed the names of Aramean princes from the 8th B.C., which

contained the element Yau, and which was occasionally pronounced Yah.

- 6-In an ostracon from Kuntillet Ajrud 246, from the 8th century.
- 7-In the Egyptian list of names of places, which was discovered in Amon temple of Amenhotep III, located in Soleb in Nubia.
- 8-In the Adad and Lachish letters, Anet, 569, 322, from the 6th century.
- 9-In the Murashu archives from the reign of Artaxerxes and Darius, discovered at Nippur, and which contained the word Ja-a-ma (Jawa), which is associated with the divine element of Yahweh.
- 10-In an ancient Egyptian clay tablet referring to Ahi-Jami, the mayor of Ta'anach in Canaan. Ahi-Jami was also pronounced and written as Ahi-ja and Ahi-Yah; two names closely related to the divine status of Yahweh, at the time it was referred to and written as Ja-mi (Yah-mi). Said tablet can be found in the archives of the Museum of Cairo.
- 11-In an archeological find referring to Sa-rar (Also known as Seir in Edom) which historians and archaeologists have associated Yahweh with Seir and Paran.
- 12-In the lists of Egyptian names which contained the name and location of an ancient site in Syria, called Yah-wa, Number's reference 97.
- 13-Three Amorite tablets displayed at the British Museum in 1908, which contained "Yaum-ilu", "Ya'we-ilu", and "Yawe-ilu", referring to the three ancient forms of the primordial name of Yahweh as 'Jahweh is God".
- Worth noting here that "Yah", corresponds to the Biblical "Jah" of Psalm 114:35. There is no doubt that the first component of "Ya'wa-ilu" is the name of Yahweh.
- 14-In the list of names at Mari, from the second millennium B.C., and Yahweh appeared as an Amorite

name under Yahwi.

- 15-In Assyrian records: In the annals of Tiglathpileser III which included the name of Azri-Yau, who was a Syrian king.
- We should keep in mind that Yahweh was worshiped in Syria and Phoenicia and not just in Israel. And it was customary for Canaanite kings to have Yahwehistic names, especially in the first millennium B.C.
- Yahwehistic names also appeared during the reign of Sargon II. In fact, numerous Assyrian texts and records included those names and their elements. One of those names mentioned in the Assyrian records was Yau-bidi, a ruler of Hamath.
- 16-In the Mari archives from the second millennium B.C. (circa 18th century B.C.) which contained names of Amorites known to be Yahweh's names, such as: Yawiya, Yawidim, Yawium, Yawiila, Yawid, Yausib, and Yawi. Worth mentioning here, the derivation and relation of Yahweh, Yausib, Yaahwi and Yaahwi, and their causative verbal forms.
- Yaah-wi derived from the Ugaritic and Phoenician word "hwy", which also appeared as "hyw" in Ethiopian, and as "hyy" in Arabic, Aramaic and Hebrew, and meant "be, to be, to become, and to give life."
- However, if could also mean "to appear, to be present, and to manifest" taken into consideration the definition and meaning of the word "yahwi" (yaahwi) in Amorite.
- The two similar sentences in Amorite and archaic Phoenician-Proto Ugaritic "Yaahwi ilum" and "Yahwi ilu" mean the god who manifests himself. The word "ilu" and related elements were concurrently used as "el", "il", "eli", "Ilum" (Akkadian), in Phoenician, Ugaritic, Hebrew and even Arabic, since the Arabic words "Ilahi" (My god), "Ilah" (God) and "Alaah" were used in ancient and modern Arabic. Yawi (Ya-wi) is obviously a variant of "Yaah-wi (Ya-ah-wi). Grosso modo, it is epistemologically

based upon “hwy”, which is associated with the Akkadian “ewu”, the Aramaic “hwh” and “hwy”.

- 17-In the letter sent by Iawa-ila “Iawi-Ilâ”, the Syrian king of Tal-hayum to Zimri-lim king of Mari (circa1782-1759 B.C.) Note: The element “iawi” of the Amorite names and the Hebrew god’s name originated from the same root, and was considered a divine name in both Hebrew and Amorite languages.
- The Amorite names “Iawi-Ila”, “Iawi Abdu”, “Iahwi-Nasi”, and “Iwahi-Sibu” also appeared in the “Mari Archives”. God Nasi is a form of the word “Malik” (King). The word or term “Nasi” in archaic Hebrew is closely associated with “Elohim” (God/Gods). Numerous Orientalists, Assyriologists and Sumerologists have suggested that Yahweh should be rendered ya'wa.
- 18-On the 10th century B.C. inscription on an ancient Phoenician building built by Yehimilk (Yehi-milk), king of Byblos, which was discovered in 1929.
- 19-In late old Babylonian Texts (circa 1800-1600 B.C.) where several Amorite personal names were mentioned with a “yawi” element, such as Yawium, the King of Kish (Modern day Tall al-Uhaymir), a contemporary of Abraham who lived nearby.
- Numerous scholars, Assyriologists and linguists agreed that the form “yawi” of Mari Archives (circa 1800-1700 B.C) and “Yawium” of Kish (circa 1800-1600 B.C.) among other texts from Ur and Babylon which clearly mentioned all the elements and epistemological derivations of Yah-weh, retrace the origin of the Hebrew word/name Yahweh and Yahwehism.
- And since Abraham who lived around 1800-1600 B.C. in that part of the world, it is logical to conclude that he learned about a god called Yahweh, and about “Yawi” and consequently borrowed the names and added his Biblical twist upon.

The origins of Yahwehism.

The origins of Yahwehism are not found in the Sinai Desert-Negeb as falsely claimed by the scribes of the Old Testament. It is proven by archaeology, forensic anthropology, and philology that Yahwehism originated in, and from the Phoenician cities of Ugarit and Mari in Syria, and Ur of the Chaldees/Sumer.
The Israelites/Hebrews admitted that their ancestors were Arameans/Syrians. Deuteronomy 26:5 “And thou shalt speak and say before the Lord thy God: ‘A Syrian ready to perish was my father; and he went down into Egypt and sojourned there with a few, and became there a nation, great, mighty, and populous.” Other translation: Deuteronomy 26:5 (CEB “Common English Bible”): “Then you should solemnly state before the Lord your God: My father was a starving Aramean. He went down to Egypt, living as an immigrant there with few family members, but that is where he became a great nation, mighty and numerous.”

In the Pentateuch, the Hebrew scribes fused two separate and totally different stories and historical origins of two periods:
a-The Bronze Age Canaanite
b-The Iron Age Aramean.

In 560 B.C., the Hebrew scribes who wrote the story of the Exodus (2 Kings 25:27) were totally ignorant of the fact that their “Newly named and discovered” Yahweh, existed already under similar or quasi-similar names in much older scriptures, texts and stories from the Bronze Age, and Yahweh’s attributes were taken from the attributes and epithets of the gods of Ugarit, Mari, Sumer, Egypt and other regions of Canaan, such as Enki of Mesopotamia, Baal-Zephon of the Hyksos, Baal-Hadad, and Bel of Ugarit, Tyre, Sidon and Byblos, and Seth of Egypt. “The Anunnaki god,

Enki survived, if at all, in new guises, under different names...If Enki and his city-state had all but disappeared, literary traditions and religious syncretism kept something of them alive.
The two traditions that formed the basis of Western civilization, Greek and Biblical, appear to know stories of Enki, in much disguised form. In one sense we are very much the inheritors of civilization in its early, Sumerian forms; but in another sense we will always have a difficult time recognizing such early debts."-From "Traces of the Fugitive God. p.154", and "Myths of Enki, the Crafty God" by Samuel Noah Kramer and John Maier. Oxford University Press. 1989.

Similarity #II. In worship:
Hathor, The Lady of Byblos and the worship of the Golden Calf and Yahweh.

The Egyptian Hathor which appeared seated on a large Egyptian throne was in fact The Phoenician Lady of Byblos who was associated with the sun in Phoenicia, and who later gave birth to the imagery of the cow-sky-goddess in Egypt.
She was depicted as a golden calf and was worshipped at her shrines at Byblos, Har Timna in Arabah, and Serabit el Khadim in the southern part of the Sinai Desert. The early Hebrews at one time worshiped their God Yahweh as a Golden Calf.
It is obvious that the Jewish worship of the Golden Calf was inspired by Egyptian-Phoenician worship of Hathor-The Lady of Byblos and Canaanite rituals.

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Similarity #III. In deity's imagery:
Phoenicia was the original source for the Hebrew Yahweh's imagery in the Bible and the "Cherubim Throne".

The Phoenician gods seated on the winged sphinx thrones of Byblos (Identical to the Anunnaki-Sumerian thrones) were the prototypes of Yahweh's Cherubim throne in the Temple of Jerusalem.
The Hebrews transmuted the sphinx into angels (Cherubim). As a matter of fact, the early Hebrew Cherubim were depicted as humans with the heads of winged sphinxes. According to 1 Sam 4:4, Yahweh, the God of Israel was “He who sitteth (on) the cherubim.” In addition, many Phoenician kings (Messengers of the Gods) were depicted as divine monarchs seated on a large stone or marble throne (Circa 1200-800 B.C.) supported on each side by cherubim, and found in Megiddo, Byblos (Modern day Jbeil), Hamath and Tyre (Modern day Sour). The most famous throne belonged to King Hiram of Phoenicia seated on a cherub throne. Yahweh also sat on a cherub throne.

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Similarity #IV: Yahweh-Elohim and the Phoenician-Ugaritic Bull-Gods and the golden calves.

Short after the alleged apparition of Yahweh-Elohim to Moses at Mt. Sinai as a thundercloud, a Hebraic golden calf was fashioned in a Phoenician style. Apparently, there is a connection between the Phoenician “Calf” and the Israelites’ reason for fashioning their own golden calf.
At that time in history, the Hebrew god was depicted as “Bull-Calf” in the image of the Phoenician, Ugaritic and Hyksos gods, Bull-El, and Baal-Hadad of the Bronze Age. The “Bull” image or at least the “Bull” symbol played a paramount role in the early Hebrew Scriptures and beliefs.
This, became evident and unquestionable when the Hebrews used the Hyksos-Ugaritic Bull (Baal-Hadad) as symbol for their escape from Egypt.

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Similarity #V: Tiamat, the Genesis and the Deep.

Many of the Phoenician and Ugaritic myths and poems are a “reconstruction” and an adaptation of much older Mesopotamian poems and myths and vice versa. And the early Hebrew scribes have read those stories and added their colorful literary twist, in order to create their own Biblical stories.
For instance, The Sumerian and Akkadian clay tablets depicted Tiamat as the symbol of the salty water.
The Phoenicians associated the water (In reference to Tiamat) with “Tehom”, which means the deep.
And The Hebrews associated their god Yahweh-Elohim with the “Tehom” at the very beginning of the Genesis. The Phoenicians copied the Mesopotamians.
The Mesopotamians copied the Phoenicians. And the Hebrews copied both the Mesopotamians and the Phoenicians.

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Similarity #VI: The thundercloud imagery.

The sons of the Phoenician god Bull-El were born as bull-calves according to the Phoenician mythology. And one of his sons, the great god Baal-Hadad (Also known as Adad) is quite often depicted as a huge bull with sparkling lightning bolts surrounded by thunderclouds called the calves of Adad.

The thunderclouds, the heavy cloud, the thick darkness and the loud voice were the main characteristics of the Phoenician Bull-Gods. The Hebraic God Yahweh appeared quite often in the form of a thundercloud. And as described

in the Old Testament (The Jewish Bible), at Mount Sinai, Yahweh appeared to Moses as a “Thundercloud”.
It is obvious that the Biblical thundercloud, and the voice of Yahweh as thunder were borrowed from a Phoenician mythical imagery. According to the Epic of Gilgamesh, Baal-Hadad is a god who lives in a thundercloud. According to Deuteronomy 4:11 and 5:22, Yahweh too lives in a thundercloud. In addition, the voice of the Phoenician Bull-Gods was “Thunder”. And so is the voice of the Hebraic god Yahweh: Thunder!

This is not a coincidence, but rather a “copiage” of the much older Phoenician-Ugaritic-Mesopotamian myths. Deuteronomy 4:11: “And you came near and stood at the foot of the mountain, while the mountain burned with fire to the heart of heaven, wrapped in darkness, cloud and gloom.”
Deuteronomy 5:22,23: “These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness with a loud voice...” From the Epic of Gilgamesh, “There rises from the foundation of the heavens a black cloud. Adad thunders in the midst of it…”

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Similarity #VII: The word/name of Adam.

The Phoenician-Ugaritic word “Adm” which meant "mankind" was taken and transformed by the Hebrews into Adam, to refer to the first man created by Yahweh. Thus, the early Hebrew scribes began to use it as an eponym for mankind. The new Hebrew word “Adam” was already used by the Phoenicians, hundreds of years before the Israelites knew who Adam was, and before they learned about the nature and origin of mankind.

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Similarity #VIII: The theme of water and “Tehom”:

We learned from the Babylonian myths and poems that god Ea lives underneath Earth; a region that floats over the depot (Ocean) of fresh water, and which is found in the “Apzu”, in the southern area of Babylon. According to the Mesopotamians, that region was the source and origin of all the waters on Earth.
And from that region emerged huge quantities of water in forms of streams.
This, made Ea (Enki) the lord (King) of waters, more precisely the “God of Waters” as described in the Mesopotamian clay tablets. The word Enki is in fact an attribute, a title, an adjective, because is it composed of 2 words:

- a-“En”, which means King or God.
- b-“Ki”, which means Earth, as well as the underworld, the underground, and the land of no return.

Ea sits over a throne of fresh waters.
In the Phoenician and Ugaritic myths, Bull-El or El resides deep inside a mountain, referred to by the ancient scribes as “Tehom”, which is the source of the fresh and the salt water of the oceans, exactly as mentioned in the Anunnaki-Sumerian texts! Thus, the Phoenician god is closely associated with water, rivers and the sea, similar to Enki who lives in the watery depths of the Apzu, which also is the source of freshwater rivers and streams.
In the Bible, Yahweh also sits on a throne of fresh waters.
The throne of Yahweh is placed on the top of stream of sweet and fresh waters, from the Temple in Jerusalem, all the way to the Dead Sea.

Yahweh, and Ea/Enki create a spring in the Garden of Eden:

From the Akkadian-Sumerian clay tablets we know that Ea “Enki” created a huge fountain (A pond, a lake, a river) in the garden of Idin (Eden). The Bible told us that Yahweh created a spring in the Garden of Eden (The same garden) which gave birth to four ancient rivers, called the Euphrates, the Hiddekel, the Pishon and the Gihon.

Numerous Mesopotamian slabs and seals depicted Ea “Enki” as an imposing god seated on a high throne with four or five streams of water (in the form of rivers) emanating from and/or around his shoulders. One of the characteristics and attribute of Ea is “The God of water”, frequently associated with “Apsu” which means in Sumero-Akkadian, ground-water.

Numerous Mesopotamian clay tablets depicted Ea “Enki” as a god inhabiting the “Apsu”, and “Apsu” is where he dwells. As such, he is the universal creator, for water was needed to create the world. In the Koran, we find a reference made to Allah as the creator of the universe, because he created water.

The Koran stated, “Wa Khalakna Lakoum min Al Ma’I, Koula Chay’en Hay”, which means verbatim, “And we have created for you from the water each life-form (Or each living creature).

In the old-Babylonian epics, water played a paramount and primordial role; water gave birth to the world, and water through the Great Deluge destroyed the world. Unforgettable historical figures in the Sumero-Akkadian epics were commonly and frequently associated with water, such as Pir-napishtim (Also called Utnapishtim, Ziusudra and Atrahasis) who became the Hebrew Noah.

In fact, the Hebrew story of the Great Deluge is the same story of the old Babylonian Deluge, which is *de facto*, the flood of the Mesopotamian Euphrates River.

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Similarity #IX: The themes of resurrection and bringing dead people back to life:

The Akkadian-Sumerian epics told us about Ea's "Enki" supernatural powers of bringing the dead, back to life.

More precisely, as mentioned in the Mesopotamian clay tablets, the Anunnaki god Ea "Enki" has full power and authority over the life and death of humans and other gods in the underworld and hell, called "Kurnugi".

God Ea was capable of terminating life, restoring life, and resurrecting dead Anunnaki god, freeing them from hell, and bringing them back to Earth, as clearly mentioned in the poem of "Inanna's Descent into the Kurnugi" (Underworld).

Before her descent to the underworld, Inanna feared that she might not be able to return from the Kurnugi to Earth.

Her vicious sister Erishkigal who ruled over the underworld was a major threat to her. So Inanna instructed her servant to go to Ea, in case she does not return to Earth after three days, and tell him that she was dead, so Ea would bring her back to life. Ea was informed, and he sent two servants to the Kurnugi to restore her life by pouring the "Water of Life" over her dead body.

The theme of water and its magical power, and the supernatural power of Yahweh and Jesus to bring the dead back to life are frequently mentioned in the Hebrew and Christian scriptures, as they were also mentioned in pagan and Mesopotamian myths written centuries before the Bible was created by the Hebrew scribes.

In the Bible, Ezekiel said that Yahweh (Yahweh-Elohim) has the power to bring the dead back to life; another divine attribute borrowed from the long list of epithets and attributes of Ea "Enki".

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Similarity #X: The themes of servitude, obedience and feeding "God".

In the Sumerian epics, Ea is depicted as a god who created the world and humans to serve him, to work the fields (Garden of Eden), to feed the gods, and to bring food and fruits to the Anunnaki gods.
In brief, Enki created us as his servants, thus replacing the Igigi who have served the Anunnaki for years and cultivated their lands and brought them food. In the Bible, Yahweh is the creator of everything, including the universe, the humans and animals. Yahweh created humans to serve him, to feed him and to bring him offerings, food and drink to his Temple in Jerusalem. Ezekiel 45:21-24: "On the seven days of the feast he shall prepare a burnt offering to Yahweh, seven bulls and seven rams without blemish, daily for seven days, and a kid of the goats daily for a sin offering. And he shall prepare a grain offering of one *ephah* for each bull and one *ephah* for each ram, together with a hin of oil for each *ephah*."
Leviticus 23:13, "The meal offering with it shall be two tenth parts of an *ephah* of fine flour mingled with oil, an offering made by fire to Yahweh for a pleasant aroma; and the drink offering with it shall be of wine, the fourth part of a hin."
Numbers 15:4, "then he who offers his offering shall offer to Yahweh a meal offering of a tenth part of an *ephah* of fine flour mixed with the fourth part of a hin of oil."

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Similarity #XI: Confusing people by confounding their language in the story of the Tower of Babel:

In the Mesopotamian clay tablets and Babylonian myths (Epics, poems), it is written that all men spoke one

language, the very same one. Then Ea confounded and confused this language, and people began to speak in incomprehensible tongues.
In the Bible, Yahweh punished the wicked ones for challenging him and building the Tower of Babel.
For the Babylonian, confounding “Man’s language” was god Ea’s trick on people, who was known to interfere in people’s life and play trick on them. In the Bible, it is a punishment by god.
But essentially, the story remains the same: Confusing people by confounding, mixing up and confusing their language.
Genesis 11:7 “Come, let us go down and confuse their language so they will not understand each other.”

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Similarity #XII: A bow in the heavens (The Clouds):

In a Babylonian myth, called “Enuma Elish”, Marduk the god of Babylon, after dismembering “Tiamat”, and creating the universe, raised his bow and placed it in the heavens; it became a bow star, more precisely “Star Constellation”.
In the Bible, Yahweh did the very same thing; he raised his bow and placed in the heavens. The bow became a rainbow.
Chapter 9, Genesis 9:13, “I have set my bow in the clouds, and it shall be a sign of the covenant between me and the earth.”

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Similarity #XIII: Yahweh fighting the Dragon:

The Mesopotamian clay tablets told us a story of God Marduk who fought and slaughtered Tiamat the dragon, in

order to rule over the world.
In the Phoenician-Ugaritic story of “Baal Cycle”, the Phoenician god Baal-Hadad fought the Lotan “Tannin” (dragon), the seven headed serpent-dragon of the sea located at a close proximity to Ugarit and Israel.
The Phoenician-Ugaritic dragon story was very well-known to the Hebrews who shared their borders with Phoenicia.
In the Jewish Bible, Yahweh fought the sea’s dragon Leviathan.
Isaiah 27:1 “In that day Jehovah with his hard and great and strong sword will punish leviathan the swift serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea.”
Psalm 74:12-14 “Yet God is my King of old, Working salvation in the midst of the earth. Thou didst divide the sea by thy strength: Thou brakest the heads of the sea-monsters in the waters. Thou brakest the heads of leviathan in pieces; Thou gavest him to be food to the people inhabiting the wilderness.” The book of Job describes in detail Yahweh’s fight and the fire of the dragon. Job 41: “Canst thou draw out leviathan with a fishhook? Or press down his tongue with a cord? Canst thou put a rope into his nose? Or pierce his jaw through with a hook? His sneezings flash forth light, And his eyes are like the eyelids of the morning. Out of his mouth go burning torches, And sparks of fire leap forth. Out of his nostrils a smoke goeth, As of a boiling pot and burning rushes. His breath kindleth coals, and a flame goeth forth from his mouth.”

Unquestionably, the Biblical story of Yahweh fighting the dragon is copied from the “Baal Cycle”, an Ugaritic story of god Baa-Hadad who fought against Yam. The 13th century B.C. myth (Story) of the Phoenician god Baal-Hadad told us that he fought his brother Yam, also called Nahar, to dominate Earth and to rule over the whole world, while the Jewish story was written in 586 B.C.

(Note: Some historians have claimed that the Biblical story was written between 588 and 1200 B.C.)
The Biblical story of the Hebrew God Yahweh fighting Baal-Hadad is simply a reproduction of chapter two of the Ugaritic myth of Yaw (Yahweh) fighting against Baal for the domination of Earth. And the Phoenician dragon mythical story resurfaced once again in the New Testament.
Revelation 13:1 "…and he stood upon the sand of the sea. And I saw a beast coming up out of the sea, having ten horns, and seven heads, and on his horns ten diadems, and upon his heads names of blasphemy."-100 CE.

Many of the early Israelites saw Yahweh as a subordinate to the Phoenician god El. And thus, they equated him with Baal, the Canaanite god they worshiped, and whose attributes were given to Yahweh. Yahweh was depicted as a storm-god who ruled over the waters. And Baal too, was a storm-god who conquered and dominated the waters, symbolized by a sea serpent and a sea-dragon.
The Psalms described Yahweh conquering and subduing the waters by destroying Rab and Leviathan the dragons, exactly as did the Phoenician God Baal who conquered the waters and destroyed the "Tanin", the sea-dragon.
Thus, it is obvious that the Story of Yahweh fighting the dragon originated from the Phoenician story of Baal fighting the dragon.

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Similarity #XIV: Yahweh as father of humanity and divider of nations, and the Phoenician poem "The Cycle of Baal":

The Bible portrays Yahweh as the father of mankind. But centuries before the Hebrews "discovered" God, the

Phoenicians called their god “El” (Also Baal-Hadad) the father of mankind, and his adjective was Ab-Adm.
In Ugaritic and Phoenician languages, Ab means father (Same as in Arabic and in so many Semite languages).
Adm means man, and linguistically, the word referred to Adam.
In Sumerian and Akkadian, Adam is called Adamu, a word found in the Mesopotamian myths and literature, centuries before the Hebrew Bible mentioned this word.
Ironically or coincidentally, the Hebrew word Elohim (Name of the Hebrew God in a plural form) derived from the Ugaritic and Phoenician word “El”.
It is historically and linguistically proven that the Phoenician god “EL” was the supreme god for both the early Israelites (Hebrews, Habiru) and the Phoenicians. In the Phoenician poem “The Cycle of Baal”, El is called the supreme god, the creator and divider of lands, and Yaw is recognized as the son of El.

In the Cycle of Baal, as well as on the slab of Adoon (Adon, Adonis) we read verbatim: “El (Baal) is the supreme god, creator of nations, and Yaw is the name of my son… El, father of mankind and creator of the world…”
In Deuteronomy, 32:8, Yahweh appears to be a subordinate to El, and tells us that El-Elyon divided the world (Nations, countries, lands) between his sons, and the Hebrew Yahweh got the land of Israel as his share. Some scholars disagree. They claim that Yahweh was first worshiped by the early Israelites in Edom.
But this claim goes again common sense, historical veracity and recent archaeological findings.

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Similarity #XV: The story of Noah, the Biblical story of the flood versus the Babylonian account of the flood and its main characters:

1-Instructions on how to build a boat:
The Mesopotamian tablet: Line 8 to line 196:
“God Ea spoke to Utnapishtim who lived in Shuruppak,
and told him to build a ship to save himself
and his family from the coming flood.”

In the Babylonian epics, god Ea warned Atrahasis (aka Pir-napishtim, Utnapishtim, Ziusudra, who became the Biblical Noah) about a flood that will decimate the world and annihilate the human race, and instructed him on how to build a boat to save himself and his family.
In the Bible, God told Noah to build an ark of cypress wood and make rooms in it and coat it with pitch inside and out.
Genesis 6:14, “Build a large boat from cypress wood and waterproof it with tar, inside and out. Then construct decks and stalls throughout its interior.”

Ea even gave Atrahasis precise instructions on how to build the boat, including height, length, width, etc.
The Babylonian tablet provided us with a clear description of the interior of the boat. The tablet specified that the boat should have six decks and seven levels, and include a divider, “dividing the whole interior of the boat into nine compartments.”
In the Bible, Yahweh told Noah the very same thing, and gave him the measurements of a boat he should build to save himself and his family.

God told Noah how to make a boat, and gave him precise instructions. Genesis 6:13, “And God said to Noah, "I have determined to make an end of all flesh, for the earth is filled with violence because of them; now I am going to destroy them along with the earth.
Genesis 6:14, “Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch.

Genesis 6:15, “This is how you are to make it: the length of the ark three hundred cubits, its width fifty cubits, and its height thirty cubits.
Genesis 6:16, “Make a roof for the ark, and finish it to a cubit above; and put the door of the ark in its side; make it with lower, second, and third decks.”

Worth mentioning here that archaeologists discovered sediments and deposits of a flood in the Mesopotamian region which occurred in 2900 B.C., and concluded that the flood was indeed the flooding of the Euphrates river.
According to historians and scholars, the Biblical flood occurred circa 2300 B.C. There is a difference of approximately 600 years between the Babylonian flood and the Biblical flood.
It is very clear that the Hebrew scribes borrowed the story of the Great Flood from the Mesopotamians. The earliest story of the flood appeared in the “Epic of Atrahasis” and was recorded on three clay tablets during the reign of Babylonian king Ammi-saduga, 1647-1626 B.C.
A second story of the Babylonian flood appeared in the “Epic of Gilgamesh”, circa 1100 B.C.

In Tablet XI of the “Epic of Gilgamesh”, the Anunnaki god Ea spoke to Utnapishtim and said to him:
“Man of Shuruppak, son of Ubar-Tutu
Tear down the house (Utnapishtim’s house)
and build a boat.
Leave behind possessions (Wealth)
and seek the living people.
Bring inside the boat,
the seeds of all living creatures.
The dimensions of the boat you shall build
must be equal to each other.
The length of the boat should equal
the width of the boat.”

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2-Bringing animals to the boat:
God Ea instructed Utnapishtim to bring inside the boat, all the animals he could find around him, wild and not wild.

In Tablet XI, passage 35, god Ea said: “
Bring in the sheep inside the boat…
birds, cattle, and the creatures of the land…”

In the Babylonian Atrahasis, we read:
“On board of the boat (Inside the boat),
he brought all the creatures (Animals) of the field.”

In the Bible, Genesis 6:19, “And of every living thing, of all flesh, you shall bring two of every kind into the ark, to keep them alive with you; they shall be male and female.”
Genesis 6:20, “Of the birds according to their kinds, and of the animals according to their kinds, of every creeping thing of the ground according to its kind, two of every kind shall come in to you, to keep them alive.”
Genesis 8:16-17, “Bring out every kind of living creature… the birds, the animals, and all the creatures.”
Chapter II, Genesis 7:2, “Take with you seven pairs of all clean animals, the male and its mate; and a pair of the animals that are not clean, the male and its mate;”
Chapter II, Genesis 7:3, “and seven pairs of the birds of the air also, male and female, to keep their kind alive on the face of all the earth.”
Chapter II, Genesis 7:8, “Of clean animals, and of animals that are not clean, and of birds, and of everything that creeps on the ground,”
Chapter II, Genesis 7:9, “two and two, male and female, went into the ark with Noah, as God had commanded Noah.”

Chapter II, Genesis 7:14, “they and every wild animal of every kind, and all domestic animals of every kind, and every creeping thing that creeps on the earth, and every bird of every kind - every bird, every winged creature.”

Chapter 9, Genesis 9:10, “and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark.”

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3-The dove:

Another striking similarity between the Babylonian story and the Hebrew story is the mentioning of the dove. In the Babylonian Tablet XI, we read that a dove was released from the boat to find a dry land, exactly as it is written in the Bible.

Here is an excerpt from the Babylonian text:

“On the seventh day,
I released a dove,
the dove flew but came back.
Then I released a swallow,
and the swallow returned.
Then I sent a raven but did not return.”

In the Epic of Gilgamesh, line 147, we read”

“I (Utnapishtim) sent forth (out of the boat) a dove.
The dove went off,
and came back to me.”

In the Bible, we read, “He (Noah) sent forth the dove out of the ark, and the dove came back to him.”

In the Babylonian Epic of Gilgamesh, line 153, we read,

“I (Utnapishtim) sent forth a raven.”

In the Bible, we learned that Noah sent forth a raven.
The Bible told us that Noah released a dove from his boat, and the dove returned to him, and once again he sent off the dove, and when the dove returned to him carrying an olive branch, Noah knew that the dove found a dry land.
Chapter 8, Genesis 8:7, “and sent out the raven; and it went to and fro until the waters were dried up from the earth.
Chapter 8, Genesis 8:8, “Then he sent out the dove from him, to see if the waters had subsided from the face of the ground;”
Chapter 8, Genesis 8:9, “but the dove found no place to set its foot, and it returned to him to the ark, for the waters were still on the face of the whole earth. So he put out his hand and took it and brought it into the ark with him.”
Chapter 8, Genesis 8:10, “He waited another seven days, and again he sent out the dove from the ark;”
Chapter 8, Genesis 8:11, “and the dove came back to him in the evening, and there in its beak was a freshly plucked olive leaf; so Noah knew that the waters had subsided from the earth.”
Chapter 8, Genesis 8:12, “Then he waited another seven days, and sent out the dove; and it did not return to him any more.”

Summary: The birds set free:
The Mesopotamian tablet: Lines 145-155: Utnapishtim told us that the birds were set free to find out if the waters receded.
In the Bible, Noah too sent a dove to find out if the waters receded.

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4-The boat resting on the top of a mountain:
A passage from the Bible referred to Noah’s ark which rested on the top of Mount Ararat, as the flood began to go

down.
Chapter 8, Genesis 8:4, “and in the seventh month, on the seventeenth day of the month, the ark came to rest on the mountains of Ararat.”
In the Babylonian epic, at the end of the flood, the boat of Utnapishtim lodged firm on Mount Nimush.
In the Babylonian Epic of Gilgamesh, we read,
“The boat lodged firm On Mount Nimush.”

The Mesopotamian tablet: lines 131-143 describe how:
“The storm calmed down and
the ship rested firm on Mount Nisir.”

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5-Destroying mankind:
In the Babylonian Genesis of Eridu, Tablet XI, line 98, we read: *“The gods decided that*
mankind shall be destroyed.”

In the Bible, Genesis 6:13, we read: “And God said to Noah, “I have determined to make an end of all flesh, for the earth is filled with violence because of them; now I am going to destroy them along with the earth.” Chapter 6, Genesis 6:7, “So the Lord said, “I will blot out from the earth the human beings I have created - people together with animals and creeping things and birds of the air, for I am sorry that I have made them.”
Chapter 6, Genesis 6:17, “For my part, I am going to bring a flood of waters on the earth, to destroy from under heaven all flesh in which is the breath of life; everything that is on the earth shall die.”
6-Reason for sending the flood:
The Sumerian clay tablets told us that the Anunnaki sent the flood to annihilate mankind, because their noise (clamor) was disturbing their rest and sleep. But the Assyro-

Babylonian texts told us in Tablet XI of the Epic of Gilgamesh, that the gods sent the flood because the people of the city of Shurippak were wicked and corrupt.
Hereby are excerpts from a dialogue between Gilgamesh and Utnapishtim (The Hebrew Noah):
Utnapishtim talking to Gilgamesh:
“I will reveal to you, O Gilgamesh, the mysterious story,
and the mystery of the Anunna (The Gods).
The city of Shurippak, as you know is located
on the bank of the Euphrates River.
This city was wicked (corrupt),
so that the Anunna (The gods) living within it
decided to bring a deluge.”

This Assyrian version coincides with the Biblical story of the deluge in Genesis.

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7-Never again to bring a flood to earth and destroy mankind:

After the flood the Anunnaki gods decided to bring peace and safety to Earth, and the assembly of the Mesopotamian gods (The Anunnaki) promised to never again send a flood, and destroy the human race.

The Biblical story told us that after the flood, Yahweh blessed Noah and promised him to never again bring a flood and destroy mankind.
Genesis 9:15, “I will remember my covenant that is between me and you and every living creature of all flesh; and the waters shall never again become a flood to destroy all flesh.”
Genesis 9:16, “When the bow is in the clouds, I will see it and remember the everlasting covenant between God and every living creature of all flesh that is on the earth.”

Genesis 8:21, “And when the Lord smelled the pleasing odor, the Lord said in his heart, “I will never again curse the ground because of humankind, for the inclination of the human heart is evil from youth; nor will I ever again destroy every living creature as I have done.”

However, there is a nuance’s difference; the Anunnaki gods felt sorry for bringing the great flood, and many of them were in tears, because so many people were killed.
Per contra, Yahweh did not express any regret for bringing the great flood and annihilating humankind, because humans were wicked and deserved such a severe punishment.

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8-The 7th day of the flood:
In the Babylonian Atrahasis, we read:
“On the seventh day of the flood.”

In the Bible, Genesis 7:10, “after seven days the waters of the flood came upon the earth.” 7.10.

7 days of flood:
In the Bible, Genesis 7:14, “For in seven days I will send rain on the earth for forty days and forty nights; and every living thing that I have made I will blot out from the face of the ground.”

Waiting for the 7th day:
In the Babylonian Epic of Gilgamesh, line 146, we read:
“And Utnapishtim, upon the seventh day.”

In the Bible, Genesis 8:10, we read, “He (Noah) waited another seven days…”

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9-Sealing the door and cover of the boat with pitch:
In the Babylonian Atrahasis, we read,
“He (Utnapishtim) brought pitch to seal the door.”

In the Bible, Genesis 6:14, “Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch.”
The body of Utnapishtim’s boat and Noah’s Ark (The chassis if you want) were coated (Covered, painted, sealed) with the same material. It is called “Pitch”.
The Biblical ark of Noah was coated with pitch and tar. The Babylonian boat was coated (Sealed) with pitch and bitumen, basically and essential the same coating. Bitumen and tar were the very same material in ancient times.
The Mesopotamian tablet: The ship of Utnapishtim was sealed with tar (Bitumen). In the Bible: The boat (Ark) of Noah was sealed with tar.

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10-Making a roof (Cover for the boat):
In the Babylonian Atrahasis, we read:
“Make a roof (Cover) over
the boat like the Apsu.”

In the Bible, Genesis 6:14, “Make yourself an ark of cypress wood; make rooms in the ark, and cover it inside and out with pitch.”
In the Bible, Genesis 6:16, “Make a roof for the ark, and finish it to a cubit above; and put the door of the ark in its side; make it with lower, second, and third decks.”

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11-The covenant:

In the Babylonian Epic of Gilgamesh, line 165, we read,
“I (Utnapishtim) will remember those days,
and I will never forget them.”

In the Bible, Genesis 6:18, “But I will establish my covenant with you; and you shall come into the ark, you, your sons, your wife, and your sons' wives with you.” In the Bible, Chapter 9, Genesis 9:9, “As for me, I am establishing my covenant with you and your descendants after you,”
Chapter 9, Genesis 9:10, “and with every living creature that is with you, the birds, the domestic animals, and every animal of the earth with you, as many as came out of the ark.”
Chapter 9, Genesis 9:11, “I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.”
Chapter 9, Genesis 9:12, “God said, "This is the sign of the covenant that I make between me and you and every living creature that is with you, for all future generations.”

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12-Offerings and sacrifices:
In the Babylonian Epic of Gilgamesh, lines 156 and 160, we read:
“I (Utnapishtim) sacrificed offerings
and I burned incense,
and the gods smelled the odor
and were pleased.”

The Mesopotamian tablet: Lines 156-161: Utnapishtim made an offering to the gods on the mountain, which pleased them enormously. In one Babylonian-Assyrian version of the story of the flood, Ziusudra sacrificed an ox and a sheep to the gods.

In the Bible, Noah made a sacrifice to god Yahweh.
Chapter 8, Genesis 8:20, “Then Noah built an altar to the Lord, and took of every clean animal and of every clean bird, and offered burnt offerings on the altar.”
In the Bible, Genesis 8:21, we read, “And when the Lord smelled the pleasing odor…”

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13-The blessing of Utnapishtim and Noah:
The Mesopotamian tablet: Lines 178-188:
“God Enlil went aboard the ship
and blessed Utnapishtim and his wife.”
In the Babylonian Epic of Gilgamesh, line 201, we read,
“He (god) blessed us.”

In the Bible, god Yahweh too blessed Noah and his family.
In the Bible, Genesis 9:1, “God blessed Noah and his sons, and said to them, "Be fruitful and multiply, and fill the earth.”
Chapter 9, Genesis 9:7, “And you, be fruitful and multiply, abound on the earth and multiply in it.”

Characteristics and dissimilarities of the three Babylonian versions of the story of the flood, the Epic of Gilgamesh and Berossus’ account:

The Babylonian stories of the flood shared some resemblance with the Epic of Gilgamesh.
But the clay tablets from Ashurbanipal's library in Nineveh originated at a much later period.
A second (newer) Assyrian story of the flood differs from the Epic of Gilgamesh. In the first and earlier version, Utnapishtim was the main character. In a newer version, Atrahasis became the leading character. Utnapishtim of the Gilgamesh Epic, in lines 54 to 79 appeared to be a seasoned

ship-builder. In the second Assyrian version, in lines 11 to 17, Atrahasis was depicted as an inexperienced ship-builder, and begged god Ea to draw a design of the boat, so he could build one. In the first and earliest version of the story of the flood: (First Dynasty of Babylon, circa 1844-1505 B.C.), the larger animals and birds were to be saved, and brought to the boat. The gods asked Utnapishtim to give a name to the boat which would save him and his family. In the second Babylonian story of the Flood, written or copied in the 11th year of the reign of King Ammisaduqa, when he rebuilt Dur-Ammi-saduqa, the main character is Atramhasis and not Atrahasis.
Atramhasis built a ship but left behind all his possessions. Worth mentioning here that Atramhasis is an Old Babylonian form for the later Assyrian Atrahasis.

In one version of the story, Ziusudra was saved in a boat during the deluge, which lasted seven days. When Ziusudra opened the roof's cover, Utu the sun god appeared to him.
After he sacrificed an ox and a sheep, and bowed before Enlil and Anu, Ziusudra received the gift of immortality in Dilmun (Modern day Bahrain).

The Sumerian story of the flood according to Berossus, a priest of the cult of Marduk in Babylon:
Around 275 B.C., Berossus, a contemporary of the king Antiochus I Soter (281-260), wrote in Greek a history of Babylon titled "Babyloniaca". Unfortunately, his book was lost.
However, few passages from the book were quoted by Georgius Syncellus (circa A.D. 792 A.D.), Eusebius of Caesarea (A.D. 265-340 A.D.), Flavius Josephus 37-103 A.D.), King Juba of Mauretania (circa 50 B.C.-23 A.D.), Alexander Polyhistor (circa 88 B.C.), and Apollodorus of Athens (circa 144 B.C.) Berossus' story of the flood remained the only and first Babylonian account of the

deluge, before the cuneiform clay tablets of Nineveh were discovered. In his story, one of the gods warned Xisuthros of the Flood, and instructed him to build a boat to save his life, his family and friends, and animals.

After the flood, Xisuthros disembarked on a mountain in Armenia. And the gods granted him immortality, and joined the gods. Worth noting that the names of Ziusudra and Xisuthros appeared both in the account of Berossus and in the Sumerian clay tablet of the flood.

The Babylonian story of the Flood and the Biblical account of the Deluge were mentioned on a tablet from Ugarit:

In 1960, Jean Nougayrol announced to the world, the discovery of a fragment of an Ugaritic tablet mentioning the Mesopotamian flood. It contained twenty lines and started with the following:

“When the gods counseled together,
the flood came to the countries.”

The remaining 18 lines were similar to passages from Tablet XI (7th century B.C.) of the Babylonian Assyrian version from the library of Ashurbanipal found in Nineveh however a few sections differed from the Ugaritic tablet; here are some examples: In The Assyro-Babylonian version, Utnapishtim (The Hebrew Noah) is listening to god Ea, from his house in Shuruppak. Ea told Utnapishtim about the Flood. In the Ugaritic tablet, Utnapishtim was not at home, but in the temple Ea who promised to save him and to grant him immortality. However, what Ea told Utnapishtim in the Assyro-Babylonian version is similar to to what it was recorded on the Ugaritic fragmented tablet, and began in this manner: “Wall, hear!”

Similarity #XVI: The "Cherubim Throne":

The Phoenician gods were usually depicted as supreme deities seated on large thrones sculpted as winged sphinx.
The Hebrews reproduced identical representation of Yahweh, as the God of the universe seated on a throne of angels (Cherubim) which resembled the Phoenician winged sphinx.
The cherubim throne of Yahweh in the Temple of Jerusalem was a replica of the Phoenician sphinx thrones of Tyre, Sidon and Byblos. The 18th and 19th centuries excavations of Phoenician and Ugaritic sites and ruins in Syria and Lebanon and ancient Phoenician artifacts in Iran, unearthed various styles and shapes of Phoenician gods seated on cherubim thrones.
In 1 Sam 4:4, we read, "He (Yahweh) who sitteth on cherubim." Worth adding that the Hebrew image of a god seated on a throne of angels was similar to the image of a Phoenician king seated on a massive throne supported by angels, circa 1200 B.C.E, as revealed to us by excavations conducted in Mediggo, Hamath, Jbeil (Byblos), Sour (Tyre) and Iran (Persia).
The most famous one is the cherubim throne of Hiram, King of Tyre and ally of King Solomon.

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Similarity #XVII: The Hebrew "Ehyeh asher ehyeh" and Ea's (Enki) declaration to Abraham:

Scholars have identified a direct link of Yah (Yahweh) to the Mesopotamian and Anunnaki god Ea/Enki. They believe that Yahweh (Yahweh-Elohim) is a twist of the Akkadian-Sumerian god Ea/Enki, which is pronounced Ayya, or Aya.
The Hebrew "Ehyeh asher ehyeh" which means "I am that I am, tell them eyheh has sent you", Exodus 3:14,

corresponds to Ea/Enki's declaration to Abraham when he told him, "I am who he is, your God."
The Hebrew word Ehyeh derived from the Sumero-Akkadian word Ayya, who was an Akkadian god. And the Akkadian word Ayya derived from the Sumerian word Ea, and it was pronounced as Ay-a, and sometimes as Eh-ya, during the Ur III period, and the Sargonic's era.

"Ehyeh asher ehyeh" has no Hebraic origin.

According to the Hebrew texts and interpretation of Talmudic scholars, ehyeh asher ehyeh (I am that I am) was revealed by Yahweh to Moses at Mount Sinai.
This is false because it is a fabricated speculation which appeared in a later period.
Phonetically and linguistically, it corresponds to the Babylonian Ea, Aya and Ayah, closely related to the Anunnaki god Enki. And Abraham and his father Terah being Arameans who lived in the Ur of the Chaldees in Lower Mesopotamia, have certainly heard of Ea and Aya, and consequently changed the words and their meaning to fit and serve their purposes.
The Tetragrammaton YHWH and Ehyeh have no Judaic-Hebraic origin. They appeared in Ugaritic, Byblian Phoenician, Syrian (Canaanite) and Moabite literature and texts written many years before the Jewish Bible was crafted, to name a few:

- 1-Ea's declaration to Abraham.
- 2-As "YW", which is an archaic Phoenician-Ugaritic divine name, which appeared in numerous texts and poems found in Ugarit, Tyre and Byblos, and especially in the poem of Baal-Hadad, and inscriptions found on an ancient Phoenician edifice in Byblos (Modern day Jbeil) around 1921.

- And the primordial meaning was “the passionate one.” Ehyeh asher ehyeh (I am that I am) is not the name of Yahweh, because its Phoenician epistemological origin is an attribute.
- 3-The Akkadian texts as “AWA-tu”, which meant a person who reveals something important, in other words, a revealer.
- 4-As yahwa, and as yiha, which is the name of an ancient region in Egypt, mentioned in two passages from Rameses II-the text from Amara, Rameses III-the text from the Medinet Habu, and texts from Soleb, Amenhophis.
- 5-As the names of the Phoenician divinity E-Yu, also pronounced as Ieuh, Yeuh, Yah.
- 6-The Egyptian lists included a place called Y-h-wa, which historians, scholars and linguists identified with Seir.
- In summary, the Jewish scholars and linguists failed to explain the epistemology and etymology of the Teragrammaton.
- Even though, they were fully aware that their ancestors of the pre-Mosaic era used the digrammaton Ya, as an exclamation, and despite the fact that the early Canaanite-Hebrew names contained the prefix or suffix “Ya”.

It is absolutely clear that in order to create their own “god”, more precisely a new national Hebraic deity, they had to change “Ya” to Yahweh, and it was easily done, from Ugaritic, Phoenician, Proto-Palmyrian, ancient Aramaic and Nabatean, and Syriac to Hebrew. And to add credibility to this transition, they equated it with the Hebrew verb “Hayah”.

Thus, "Yah-weh" and the verb “Hayah” (to be) were transmuted into a pseudo Hebrew etymology to offer us a

new definition of the Teragrammaton: “The One Who causes to be”, as well as “He Who brings things to pass.”
And it worked like a charm!!

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Similarity #XVIII: The Shabbat:

The Mesopotamian gods (Anunnaki) created man as an “agricultural slave” to work the fields and to feed them. This is the whole purpose and reason for the existence of the human race on Earth according to the Sumero-Akkadian-Babylonian clay tablets.
In the Babylonian texts, Sebittu, Shapattu or Shabattu meant “resting from toil’ also “a ceasing of toil, and resting.”
Historically, epistemologically and etymologically, the Akkadian word Shapattu referred to what the Akkadians and Sumerians called "the resting of the hearts”, or “the resting-day of the hearts.”
The primordial linguistic-philosophical meaning of *resting of the hearts* could be interpreted as follows: Their hearts are free from grief because finally they (The gods) can rest for ever, since mankind will bear the heavy load of working the fields and feeding them eternally.
The definitions “resting from toil’ and “a ceasing of toil, and resting” were cause and effect of the Great Deluge (The Flood).
The Anunnaki sent the flood to destroy mankind because they were noisy, and their clamor prevented the gods from resting (Also sleeping).
The flood destroyed mankind in 6 days and 6 nights. On the 7th day, the Anunnaki rested, because Man no longer existed; finally the gods (Anuna) got their “resting day”. Now the Anuna can rest by day, and sleep by night. Sebittu/ Shabattu in The Sumero-Akkadian texts (Epic of Gilgamesh,

Atrahasis, the Flood, and others) became Shabbat in Hebrew and Judaism.
By using and transforming Sebittu into Shabbat, the Hebrew scribes removed the Anunnaki (Who rested on the 7th day) from the picture, and replaced them with Yahweh for their Saturday (Shabbat, and Sabt in Arabic).
Generally speaking, the Babylonian 6 days of flood which represented destruction and annihilation of the human race, became the 6 days of creation in the Hebrew Bible.
And the Anunnaki's "resting on the 7th day" (Older Babylonian texts mentioned the 15th day of the month), became Yahweh's "resting day on the Shabbat."
This transformation was intentionally created by Abraham and his Father Terah from "Ur of the Chakldees", because they did not like the way the Anunnaki established their relation with mankind.
It was simply a matter of personal and philosophical opinion.
The Hebrew Shabbat once again was transformed to Sunday "Ahad" for the Christians, and called "Yom Al Rab, (meaning the Day of God) and to Friday (Yom Al Joum'ha, meaning the Day of Friday) for the Muslims.
In essence, Sebittu, Shabatt, Ahad, and Joum'ha are one and the very same thing: The day of God. The Mesopotamian epics made it clear to us that the Anunnaki created mankind to replace the Igigi who complained constantly because of the heavy agricultural work which included working the fields, digging waters' canals, irrigation, planting, harvesting, feeding the gods, and an avalanche of other hard physical works at Nippur, the Anunnaki imposed upon them for many years.

The revolt of the Igigi:
In addition to cultivating and working the fields in ancient Iraq (Babylon, Sumer), Enlil assigned to the Igigi, the hard tasks of digging trenches, canals, and river beds. And the

Igigi kept on doing this hard labor for centuries, until they could not take it anymore.
They threw down their tools and went en masse to Ekur, Enlil's citadel at Nippur, to protest this hardship, and to demand immediate relief. When they reached the citadel, Enlil ordered Nusku, his doorkeeper, to keep them out of Ekur.
Nusku asked Enlil:
“Why do you fear your sons?
Call the other gods and let
them help solve this thing.”

So Enlil summoned the gods, including Anu and Enki.
Together, they rushed to help Enlil, and stood firm on the ramparts of the citadel, and spoke to the furious Igigi:
“Why are you attacking us?
And the Igigi answered:
“The work you have assigned to us
is killing us;
we can no longer bear it.
We have stopped digging the trenches
and we are declaring war.”

Enki asked the gods for advice, and said to them:
“Why do we blame the Igigi?
Their tasks are too hard.
Goddess Mami is with us.
Let her create beings
to serve us and to do the Igigi’s work.
So we can put the yoke of Enlil
on these beings
and let the Igigi return to heaven.”

Thus, the Anunnaki decided to create human beings. The Anuna (The gods) agreed, and asked goddess Mami to create beings to do the work of the Igigi.

But Mami said:
“It is not wise for me to do all this.
You should choose Enki instead,
because he is wise and does things right.
But if he prepares the clay
needed to complete the task,
I will create these beings.”

Enki replied:
“If we use only clay to create new beings,
they will be like animals,
without intelligence.
Instead, we must slaughter one of the gods,
to make these creatures capable
of bearing Enlil’s yoke.
We can mix his flesh and blood
with clay to create a Man.”

The Anunnaki seized Geshtu-e, and slaughtered him:
The Anunnaki seized Geshtu-e, the Igigi god of wisdom and knowledge , and slaughtered him. As soon as his flesh and blood were mixed with the clay, a Shabbah (Ghost) manifested, and took the shape of a human being.
Mami seized the ghost, and divided him into fourteen pieces, to create seven females and seven males. These creatures were the first prototypes of the human race.
Mami presented her creatures to the Anunnaki, and said:
“I have done everything you have asked.
I have created Man (Men and Women).
And I gave them the faculty of speaking,
so they could talk to each other
and do the job.
Let each Man choose a wife.
And Ishtar will bless them
with healthy children,
to fill the whole Earth

with generations of servants."

This is why and how Man was created by the Anunnaki at that time in history. Humans were created to do the Igigi's hard labor in the fields, and to feed the Anunnaki. And not to mine gold as erroneously claimed by famous authors in the United States.
Worth mentioning here that Ninmah and Enki genetically created the Lu.Lu; a slave race. The creation was not totally successful because the Lu.Lu could not reproduce themselves to multiply the population.
So Ninmah and Enki decided to create a new race, with the assistance of Ninhursag, Enki's wife.
And the new race was called humans (Bashar). More precisely, a primordial quasi-human form. Lu.Lu was the first specimen of the human race, intentionally created as a laborer or a slave.
Lulu corresponds to Abd, the Anunnaki and Arabic word for a slave. Lulu was genetically created by the Anunnaki goddess Ninhursag.
And when men were created, the Anunnaki got their resting day, Shabat in Hebrew.It is obvious that Hebrew Shabat "The resting Day" is a recast of the Mesopotamian Shabattu, more precisely Sha-pat-tum.

In the Akkadian-Sumerian tablets, in the Babylonian List of Words and Vocabulary, as well as in the Babylonian dictionary, both written by the scribes of the era, Shabattu or Sha-pat-tum appeared as follows: " um nukh libbi Sha-Sha-bat-tum."
Pay attention to the Sumerian-Akkadian word "Libbi" for it means heart. Thus, the proper translation is: "Shabattum, the day of rest of the heart."
Literally, it means: The day of rest. In other words, it means: To cease and/or Ceasing.

Literarily speaking, Shabat in Hebrew means: To cease. In other words, to cease from doing any activity, ceasing from work, or simply put: Ceasing, exactly as the Mesopotamians defined the word in their dictionary.

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Similarity #XIX: Yahweh insisted on being fed twice a day, and so did the Anunnaki.

Although, Genesis does not depict Yahweh as a god who needed mankind to feed him, the Pentateuch, very clearly, told us that short after the Exodus of the Hebrews from Egypt, Yahweh gave the Hebrews very precise instructions on what foods to offer him, what kind of food he liked, and made it clear to the Hebrews that they should feed him twice a day. Is it a déjà vu tale?

Well, the Sumero-Akkadian cuneiform clay tablets revealed that the Anunnaki asked the very same thing: First they asked the Igigi to feed them twice a day, and after they created men, they gave them the same instructions: “Work the fields, do the harvesting and bringing us food.” However, there is a very big difference in this context. The Babylonian scribes admitted that their gods were not immortal, and depended on Man to feed them.
While in the Jewish Bible, Yahweh is immortal and transcends time and space. If this is true, then why Yahweh needed to eat food and be fed twice by the Hebrews? It does not make sense at all. An immortal god should not need food and drink to stay alive and remain immortal!!
Where is the logic in the Hebraic texts?

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Similarity #XX. The Biblical “The Song of Songs” and the Egyptian love poems.

The Biblical “The Song of Songs” in Judges 5, is identical to a set of Egyptian poems written circa 2,000 B.C. (Translated by W. Max Muller in Leipzig in 1899.
Please refer to his book “Liebpoesi der alten Egypter.”) In addition, a major part of the Egyptian poem which rotated around love and its importance in familial life is identical to the message we find in John 3:29.

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Similarity #XXI: The Book of the Hebrew Prophets and a set of Assyrian prophetic texts.

In a passage from the Annals of the great Assyrian king, Ashurbanipal (668-626 B.C.), the king told us about how he poured a libation to goddess Ishtar of Arbela, who begged to help him in his struggle against an Elamite king, and the visions of his seers and particularly the prophetic dream of one of his seers, related to his fight against Tiuman, King of Elam.

The description of the apparition of Ishtar, and her promise to help the seer (Or the king) to accomplish his wish, is identical to Zechariah’s vision of Joshua and Satan.
Refer to Zechariah 3:1, as well as to Isaiah’s vision of Yahweh (Jehovah) that occurred in the temple. Refer to Isaiah: 6.
Worth mentioning here that like the Assyrian kings and seers, the prophets of the Bible and seers of Israel saw visions, apparitions and received divine messages in dreams.

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Similarity #XXII: Naked Adam.

In the Babylonian story of Adam and Eve in Edin (Garden of Eden), the gods created Man naked and let him “wander naked” with wild animals. The Hebrew Bible told us that Yahweh too, created Man naked, placed him in the Garden of Eden, and let him share the garden with wild animals.
Is it possible that the Sumerian depiction of naked men serving the Anuna (The Gods) is the inspirational source for the Biblical depiction of a naked Adam serving Yahweh?
Is it possible that the Babylonian wild and naked man in the “Eridu Genesis Story” and who served the Anunnaki and offered a drink to Nanna in Ur (Where Abraham lived) is behind the depiction of Adams’ nakedness?
Absolutely.
Creating a naked man, and let him wander for years in total nakedness in a garden, is such an extraordinary event and such a very unique and rare tableau of Man’s creation, to be considered a coincidental or accidental Biblical depiction.

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Similarity #XXIII: Daniel.

The Biblical story of Daniel was taken from a north Canaan poem dated 1500 B.C. Several texts were found in Ugarit, Amrit, Egypt, and Byblos (Modern day Jbeil), and numerous passages referred to Phoenician-Ugaritic Gods, such as Danel, who was transformed into the Biblical Daniel by the early Hebrews.
Danel (Prototype-original historic and mythological source of the Biblical Daniel) is an Ugaritic-Phoenician-Hebrew noun, derived from the archaic Ugaritic word Dnil, which means just.

Tablet of the Epic of Danel

The Ras Shamra texts.

Danel was an Ugaritic-Phoenician king, also known as king of the Haranamites, mentioned in the Aqhat Epic.
In the eyes of his contemporaries, Danel was semi-divine and a sage. He was known to them as Ghazir and Yadinel, which mean either “God judges” or “God’s judge”, and as such, he was called the righteous judge who defends the rights of women, widows and orphans. It is obvious that the Hebrew Daniel is a copy of the Ugaritic-Phoenician Danel (Dnil).
However many Jewish historians disagree.

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Similarity # XXIV: The Biblical Book of Proverbs and Babylonian Texts from Ashurbanipal’s Library in

Nineveh.

The Biblical Proverbs, 1 to 29 are taken from Babylonian texts written on a Babylonian tablet, currently available at the British Museum. The translation of the tablet is found in "The American Journal of Semitic Languages, Volume 28.
In addition, the tablet referred to how people and neighbors looked upon a local prophet, which is identical to Matthew 13:57. Another striking resemblance is a passage from the Epic of Gilgamesh (Circa 2000 BC) which created the basis and content of Eccles. 9:6-9.

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Similarity # XXV: Psalms, 18, 19, 147-148 and Babylonian Hymn of Bel.

In this hymn to god Bel (Enlil in Sumerian) of Nippur, the Babylonian scribe (Poet) acknowledged the supreme power of his god as a "Creator God", a god with "Power to restore life", a "God of heavens, plants and everything on Earth", and as a "Shepherd"; attributes and descriptions given to Yahweh in Biblical texts.
The Hymn to god Bel is strikingly similar to the Biblical text. Please refer to the "Cuneiform Texts from Babylonian Tablets", British Museum X, 10.

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Similarity #XXVI: Keret's bride and Sarai.

The Phoenician Ugarit Epic of Keret told us the story of the capture of a bride of King Keret's bride by another king.This myth later became the Helen of Troy's story, as well as the story of Abraham's wife Sarai who was taken by the Pharaoh.
Genesis 12:10-20. Genesis10: "Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe.

Genesis11: “As he was about to enter Egypt, he said to his wife Sarai, “I know what a beautiful woman you are.”
Genesis12: “When the Egyptians see you, they will say, ‘This is his wife.’ Then they will kill me but will let you live.”
Genesis13: “Say you are my sister, so that I will be treated well for your sake and my life will be spared because of you.”
Genesis14-15: “When Abram came to Egypt, the Egyptians saw that Sarai was a very beautiful woman. And when Pharaoh’s officials saw her, they praised her to Pharaoh, and she was taken into his palace.”
Genesis16: “He (The Pharaoh) treated Abram well for her sake, and Abram acquired sheep and cattle, male and female donkeys, male and female servants, and camels.”
Genesis 17: “But the LORD inflicted serious diseases on Pharaoh and his household because of Abram’s wife Sarai.”
Genesis 18: “So Pharaoh summoned Abram. “What have you done to me?” he said. “Why didn’t you tell me she was your wife?”
Genesis 19: “Why did you say, ‘She is my sister,’ so that I took her to be my wife? Now then, here is your wife. Take her and go!”
Genesis 20: “Then Pharaoh gave orders about Abram to his men, and they sent him on his way, with his wife and everything he had.

Similarity #XXVII: The Babylonian Tabu-utul-bel and the Biblical Job:

The Biblical story of Job is based upon the Babylonian story of Tabu-utul-bel from Nippur, also called Laluralim, who was one of the earliest kings of Sumer and a righteous man who served well the gods, but he was unjustly and unfairly afflicted by them. The similarities are striking.
Refer to Job 29 and Job 31.
Both Tabu-utul-bel and Job had a sore disease, and both accused their god (s) of being unjust and unfair. In the

Babylonian texts, Tabu-utul-bel is finally cured and saved by a divine messenger sent by god Marduck. In the Jewish Bible, Job is also cured and saved by a divine intervention: God. A Similar story appeared on a Babylonian slab written in the script of Babylon's first Dynasty (2000 B.C.), and called by Assyriologists "The Lamentations", and which was translated by Dr. S. Langdon in 1914 in Munich. Dr. Langdon called it "The Lament of a Sumerian Job."

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Similarity #XXIII: The Babylonian Kurnugi and the Hebrew Sheol.

In Sumerian and Akkadian, Kurnugi means hell. And in Hebrew, Shoel means the underworld (Hell too). The Hebrew underworld as described in Ezekiel 32:21-31, and in Isa. 14: 9-11, are almost identical to the poem of "Ishtar's Descent to the Underworld."
Please refer to the translations of the late Assyriologist and author Rawlinson "Cuneiform Inscriptions of Western Asia, Volume IV."
The Babylonian description of the macabre and dark world of hell is the origin of and source of inspiration of the Sheol's description of the underworld. One striking resemblance with the Biblical text emerges in a Babylonian passage related to Ishtar wailing for Tammuz (Dumuzi).
Well, in Ezekiel 8:14, the prophet Ezekiel told us that in his vision, he saw women weeping and wailing for Tammuz. "Then he brought me to the entrance of the north gate of the house of the Lord, and I saw women sitting there, mourning the god Tammuz."- Ezekiel 8:14.
Coincidence? Or "copiage"?

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Similarity #XXIX: The story of Garden of Eden.

Note: Gan Eden: Hebrew. Noun. The Garden of Eden.
Ganta “Gentaa”: Aramaic/Assyrian. Noun. A garden.
From Ganta, derived the Hebrew word Gan (A garden), and the Arabic word Janat (A paradise; a garden).
Gentaa Edeen: Aramaic/Assyrian/Syriac. Noun. Name of Garden of Eden. Genat “Janat” Adan in Arabic. Genyaa means gardens.
From Genyaa, derived the Arabic words Genna, Jannah, and Gannah, meaning paradise (Fardaws in Arabic).
The Plural is: Gannat, Gennat. Also from Genyaa, derived the Hebrew word Gan, which means a garden. The Aramaic word Genyaa, originally derived from the Assyrian word Gan, which means a land measurement of an acre and a ninth.
The word Eden derived from the sumero-Akkadian word “Idin”, which means: a) An elevated plain, b)A steppe. More precisely a plain or a garden with an elevated hill.
The Sumerian Edin also refer to “Tseru” or “Seru” in the Epic of Gilgamesh.
Two major sources of inspiration for the Hebrew Bible’s story of Garden of Eden are:
1-The Epic of Gilgamesh, which is the first story of the Garden of Eden (Idin in Sumero-Akkadian) ever told in recorded history.
2-The Phoenician story of the Creation, which described in detail the garden of Taautus, the Phoenician god, creator of mankind and the universe.
The pre-Biblical Idin (Eridug in Sumerian, and Eridu in Akkadian) is the prototype of the Genesis story of Garden of Eden, and where created the most important concepts and ideologies in mankind history, such as:
1-The creation of man,
2-The reason for creating Man,
3-Adam and Eve,

4-The Temptation of Eve,
5-Man being deprived from attaining immortality,
6-Yahweh warning Adam not to eat the forbidden fruit,
7-Man being born naked and the reason for it, and so on,
These philosophical and religious themes appeared in the "Adapa and the South Wind" myth, which I have mentioned in the earlier part of this work. Please refer to.
And keep in mind that according to Genesis: 2:15, "The Lord God took the man and put him in the Garden of Eden to till it and keep it." God Yahweh seems to repeat what the Anunnaki have said, centuries before the Bible was written.

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Similarity #XXX: "The Most High" epithet:

Yahweh took on the attributes and feats of Sumerian and Phoenician gods. Yahweh, assimilated the personas and feats of Mesopotamian gods before Yahwehism was born.
Anunnaki gods and Enki's motifs and attributes appeared in Genesis as Yahweh-Elohim's attributes.
And later on, Christianity and Islam ascribed the Babylonian Anunna and Enki's motifs and epithets to Christ and Allah.
Professor Kramer pointed out the "Bible's indebtedness to motifs found in Sumerian (Anunnaki's texts) literature of the 4th-3rd millenniums B.C. (Canaanite early Bronze Age)".
He noted that "Enki the "Crafty God" is alive and well today, his feats and epithets having been ascribed and assimilated to later gods."
Professor Cohn (Professor Emeritus, University of Sussex, England) stated: "Yahweh did not -any more than Baal or Marduk- remain subordinate to the supreme god. It was normal for a people to exalt its patron god to a position of unique dignity, setting him above all other gods.
This happened to Yahweh too: he came to be identified with El. A common epithet of El was Elyon, meaning "the Most

High.”
In the psalms, Yahweh is likewise called 'the Most High,' and his dominance is as absolute as El's.”
He added “All in all, the Israelite world-view in the days of the monarchy had much in common with the world views of the Canaanites, the Mesopotamians, even the Egyptians.”
Yahweh also took on the attributes of Phoenician wives and consorts. Athirat, wife of the Phoenician god El became Asherah of the Bible.

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Similarity #XXXI: The story of Jonah:

The story of Jonah is not a Hebraic monopoly.
Hercules was swallowed by a whale.
The Persian hero Jamahyd was devoured by a sea monster.
In the Indian epic “Samedev Bhatta”, Saktedeva was swallowed by a huge fish.
And all of them, Hercules, Jamahyd, and Saktedeva, like Jonah, were later saved.

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Similarity # XXXII: The story of Samson:

The story of Samson was taken from the Babylonian and Canaanite story of Shamash, the sun god. It is not by any means a Hebraic story, since it is found in many mythologies, and most notably in the Oedipus story.
Samson was almost identical to the Greek Herakles. Some linguists have suggested that the word Samson derived from the Hebrew word “Shemesh”.
But we know very well that the Hebrew word “Shemesh” derived from the Sumero-Akkadian “Shamash”.
And the archaic Ugaritic word “Shem” or “Shema”, which mean sun. The word/name "Samson" was a very common

name in the lands of Canaan. As a matter of fact, the name Samson appeared on 14th century B.C. Ugaritic slabs, unearthed in 1929 in Ugarit. And a Phoenician-Ugaritic coin was found in Ugarit (Syria) and Tell Qasile (Palestine) bearing the face and name of Samson with an inscription in an ancient Byblos script.

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Similarities # XXXIII. Summary of similarities in the Mesopotamian tablets (Babylonian Creation Story) and Genesis:

Note: The Babylonian story of the creation is referred to as the Enuma Elish. It was written around 1120 B.C., and discovered in 1875 A.D., while Genesis was written in the 8th or 9th century B.C.

- Genesis: At the beginning, the earth was a desolate waste, covered in darkness.
- In the Enuma Elish: The earth was in a state of chaos covered in darkness, similar to the Phoenician story of the creation.
- Genesis: Then the light was created.
- In the Enuma Elish: Then the light was created.
- Genesis: After the light, the firmament was created, and a rigid thick dome over the earth separated the heaven and the earth.
- In the Enuma Elish: After the light, the firmament was created, and a rigid thick dome over the earth separated the heaven and earth.
- Genesis: And after the firmament, a dry land was created. In the Enuma Elish: And after the firmament, a dry land was created.
- Genesis: And after the dry land was created, the sun, moon, and thestars were created.

- In the Enuma Elish: And after the dry land was created, the sun, moon, and the stars were created.
- Genesis: After the stars were created, men and women were created.
- In the Enuma Elish: After the stars were created, men and women were created.
- Genesis: And after men and women were created, Yahweh rested and the Sabbath was born.
- In the Enuma Elish: And after men and women were created, the Anunna (Gods) rested and celebrated.

It is obvious that Genesis is a chronoligal summary of the Enuma Elish.

PART II

A short visit to Hebraic-Jewish false claims, and Biblical stories that don't make sense.

1-On Monotheism:

We were told that Yahwehism (Judaism) was the first monotheistic religion; the religion of One Supreme God who created himself and everything in the universe.
Well, this is not true! In an Egyptian Hymn to the Sun-God, written circa 1,400 B.C., we read that the Sun-God is "The primordial Being, who himself made himself…the one and only God…"
It is very clear that we are reading here a declaration of monotheism. It is documented that monotheism was introduced into Egypt by Amenophis IV, who called God Aton the "only God, the one, supreme, and only God."
This was expressed in an Egyptian hymn in praise to God Aton.
The hymn was translated and published in "Breasted's Development of Religion and Thoughts in Ancient Egypt."
In section 65 of the hymn we read: "O Sole God, whose powers no others (Other gods) have (Possessed). In section 110, we read, "Thou alone shining in thy form as living Aton."
In section 120, we read, "There is no other that knoweth Thee." No doubt, the Egyptian Hymn deeply influenced Psalm 104. Refer to "The Treasury of Ancient Egypt" by Weigall, published in London in 1911. Yahwehism was not the product of divine revelations to Abraham and to Moses

while he was wandering in the Sinai Desert, according to 1 Kings 6:1 (Circa 1446 B.C.)
Archaeological excavations proved beyond the shadow of a doubt, that there is no presence of a Late Bronze Age in the Sinai Desert and at Mount Sinai (Jabal Mousa).
And the fact that the Hebrews/Israelites' names at that period in time and long after the alleged Exodus kept the theophoric "Yaw", is a strong indication that they retained their polytheistic beliefs and worship of several gods, simply because polytheism was their original religious heritage and their primordial social-religious beliefs-system.

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2-On the Exodus. The Exodus story is a pure fabrication.

It never happened. Another unbelievable Biblical story is the "Exodus of the Jews from Egypt".
I find it extremely strange and bizarre, for over one million, perhaps two million Jews/Israelites/Habiru who spent 40 years in the desert, did not to leave behind, one single piece of evidence, a coin, what's left from a sandal, an artifact, a belt, just anything which belongs to their long journey of 40 years in the desert! Not even bones or one skull were ever found in the desert. Didn't they burry the dead?
Where are the remains of the people they buried?
Absolutely nothing! This is unacceptable to archaeology, to logic and to common sense!

Archaeology and forensic anthropology versus the Biblical texts:

No evidence of the Exodus in Sinai.
It was a fabrication by the Israelites**.** Archaeology has never found any evidence of the Exodus, whether in the Sinai

Desert or regions nearby Mt. Sinai, which historians have associated with “Jabal Mousa”(The Mountain of Mousa) located nearby Saint Catherine's Monastery.
According to the Bible, 1 Kings 6:1, the Exodus of the Hebrews from Egypt occurred around 1446 B.C., in the late Bronze Age (Circa 1560-1200 B.C.) Archaeology, numerous excavations and forensic anthropology did not discover or unearth any grave (s) of the hundreds of thousands of the Habiru and Israel’s 600,000+ warriors who spent 40 years in the Sinai Desert, and those who were killed by Yahweh during the worship era of the Phoenician-Ugaritic-Hebrew “Golden Calf”.

This is very ironic, because archaeological excavations have discovered numerous non-Israelite graves in the Sinai Desert, going back in time to the Bronze Age.
This, leads us to conclude that Moses of the Sinai Desert, the Joshua’s army, and the descent of Yahweh on Mount Sinai are pure myths.
Consequently, Yahwehism did not take birth in the Sinai Desert and in the Negeb, and its origin is to be found somewhere else; the most likely sources of origin are Ugarit in Syria, and Tyre, Sidon and Byblos in Phoenicia, which constituted the Canaanite lands, the new homeland of the Habiru (Hebrews).
However, we should note that archaeologists have found ruins of Egyptian forts on the northern coast, but not traces of Habiru presence, Hebrew tombs, Hebrew burial sites, Hebrew houses or habitats, Hebrew structure (s), not even a single fragment, a broken piece or a sherd belonging to the Israelite/Hebrew 40 years in the Sinai.

The Hebrew scribes invented the Exodus story, and based their story upon a factual historical event known to historians as the “Expulsion of the Hyksos” from Egypt by Pharaoh Ahmose I, which occurred around 1540, and was

recorded on Egyptian slabs. Worth mentioning here, that the Hyksos worshiped the Phoenician-Ugaritic god Baal-Hadad, (also Baal-Zephon) who was also the god of their “exodus” from Egypt.
The Hyksos god’s attributes and epithets were later added to the attributes and “characteristic features” of Yahweh. Both were storm-gods! And both appeared in storm clouds known as “Adad Calf”. Yahweh appeared on Mount Sinai as a storm-cloud.
Thus, Baal as the “Golden Calf” became Yahweh, and the symbol for both the Hebrew Exodus and the Hyksos Exodus (Expulsion).

The truth is, the Exodus as we know it, never happened, and identifying the real Moses could decipher and display the colorful myth of the Exodus.
To begin with, Moses never left Egypt. The Exodus as we know it, the flight of a large group of slaves who were saved by Moses and Yahweh from the evil Pharaoh, never happened.
The Israelites were never slaves. And Moses, who was an Egyptian hybrid, enjoyed an illustrious career as a general in Pharaoh’s army. He married a noble lady from a Hyksos origin, not the daughter of Jethro from the desert, and had several children; the boys following in his footsteps in the military, the girls marry noblemen.
Who, then, is Aaron?
Where is Moses’ sister, Miriam, who watched over him as he floated in his reed basket into the arms of the daughter and sister of Pharaoh, who decided to adopt the little infant?
What happened to his tribe, the Levites?
We are so used to the Bible that we accept it as either history or religion, but we generally don’t analyze it. Think for a moment from a different angle. First, the story of a child floating in a basket, and then saved by an important personage, is so common to many myths and religions, that

it is almost a cliché. Second, would the daughter of Pharaoh adopt a child with no name, possibly the offspring of slaves? Perhaps, you would say, she never saved anyone. She may have had an affair and gave birth secretly?
Honestly, would the proudest and most noble woman of Egypt, who could marry just about any prince on the face of the earth, demean herself like that? Third, where else, other than the Bible, does it show that the Israelites were slaves in Egypt?
Nowhere at all. There is not a single proof of the Exodus.
So what really happened? Since I had been taught to emulate the Anunnaki in their ability to transcend time and space, and had studied these matters at first hand, let me tell you the story of the Exodus as it really happened, and set the record straight.

The controlling agent here is the Anunnaki, but you also must remember that the Exodus is headed, in the Bible, by a triumvirate:
1-Moses.
2-His brother Aaron.
3-His sister Miriam.

These two facts are the key. For genetic reasons, the Anunnaki wanted a group of people, whom we call the Israelites and who were living in Egypt, to come to Canaan at a certain date, and blend with the population. But the Israelites were not going anywhere. Why should they?
They were perfectly comfortable in Egypt, a sophisticated culture that not only allowed, but encouraged immigration and the blending of cultures. Some of them engaged in trades, others in agriculture, some did art and architecture, and many worked on the building (repairing and maintaining some areas of the pyramids, not the construction of the pyramids) for the Pharaoh in various capacities.

Incidentally, for the building programs, the Pharaoh did not need or want slaves. In an agricultural society, there are periods when the farmers have no work to do in the fields.
During these times, many of them were more than happy to be gainfully employed by the government on the construction projects.
The Israelites consisted of twelve tribes, and one of the tribes, the Levites, were the intellectuals, the philosophers, the teachers, scholars, etc.
They were highly valued by the Egyptians.
This tribe had connections with the Anunnaki before, so being contacted by them was never quite a surprise. A young Levite woman, whose name was Miriam, was engaged by Batya, the sister of young Pharaoh, as a nurse/governess to her infant son, Moses.

Moses was an exceptional child, and no wonder, since Batya had him with Anunnaki's help. This has happened often in the royal Egyptian house; the Egyptians thought of the Anunnaki as gods, and the daughter of Pharaoh would consider it an honor to give birth to a child by the method that was removed from normal sex and considered to be an immaculate conception, exactly like the situation that happened centuries later with Mary of Nazareth, who had given birth to Jesus, another Anunnaki hybrid, and Elizabeth (60 years old when she conceived) who gave birth to John the Baptist.

In Egypt, it was not even a secret, but something to be proud of. Miriam stayed in the palace with her young, teaching him, playing with him, and allowing the mother to attend to her "State/Government duties".
She stayed with young Moses until he went to military school, at age seven, and then returned to her parents' home.

She was naturally expecting to find another excellent position rather quickly, since her qualifications, as nurse/governess to the Pharaoh's nephew were the highest in the land, but that was not her destiny.
Now, you must adjust your mind to a totally non-Biblical fact. The Bible is male oriented, written and edited for a patriarchal society. But that was not the case with the Anunnaki. For the Anunnaki, women are the only ones associated with procreation, and treated not only as equal, but as superior to the males.
So what happened at that point might surprise the reader, if he or she is Jewish, Christian, or Muslim. An Anunnaki contacted Miriam, not Moses, and told her to go to the desert, and to visit Mount Sinai.
This mountain was not very far, and a most convenient place for the Anunnaki to land and to make an "*acte de presence*", where it would neither disturb the people nor hurt their fields, buildings, or cattle.

The mountain had a flat plateau on top, surrounded by cliffs, a natural "Merkabah" spaceport. Miriam, who had known of many Anunnaki contacts, immediately set on her way to Mount Sinai. On the mountain, she was asked to enter the Merkabah, and was informed by the Anunnaki's commander who was her contact that her services were requested for the well-known pattern of Immaculate Conception, namely, impregnation by the Anunnaki system.
Having accomplished that, she received, for safekeeping, a pair of small stone tablets, on which Ten Commandments were carved, a synopsis of a much larger set of laws that was carved on one of the most important Egyptian temples. She was to hold on to these until further notice.
Her mission which was to take place in a few years, was to persuade a group of Israelites to leave Egypt and move to Canaan. While most would be reluctant, the Anunnaki hoped

that some adventurous souls would be tempted by the opportunities offered in the new country.
Not that it was entirely unknown to them – their ancestors came to Egypt from this place, headed by the patriarch Jacob, whose son Joseph was a prominent official to a former Pharaoh.
Miriam's hybrid child was a son, whom she named Aaron.
As expected, he developed supernatural qualities, common to Anunnaki hybrids. For example, he could make tricks with pieces of dry wood, and make them bloom with pink flowers, and he had the ability to turn wooden sticks into snakes, among other "magical" abilities.

When he was about ten, the Anunnaki contacted Miriam and told her the time had come to set out to Canaan. Miriam was by then married to a man named Jethro.
As it always happens with immaculate conception personages, a typical husband had to be chosen.
Somewhat older, kind and understanding, and perfectly willing to assist his wife and her hybrid son. Joseph of Nazareth, the man who married Jesus' mother Mary, was exactly the same type.

To Miriam's surprise, the response to her suggestion of immigration was not bad. Mostly she was followed by Levites, but members of other Israelite tribes, less educated than the Levites, were greatly impressed by young Aaron's "miracles" and liked the idea of the riches they could find in Canaan.
The stone tablets, carved by the "gods," as they considered the Anunnaki, were also a great asset. And so a nice-sized group was created, not the thousands described in the Bible, but a few hundreds, and they set out to the desert without much delay.
The Pharaoh never objected, there were no plagues or any other troubles, and Moses was hardly even aware of the

expedition. Come to think of it, most of his time was spent out of Egypt, fighting for his Pharaoh with great distinction.

- As for Yahweh, he was not part of the picture at all. The Israelites, at the time, worshipped a whole pantheon, including: 1-The Great Lion of Judah.
- 2-Nechushtan the Snake, a shape-changing god who had enormous antlers and could become a stag at will.
- 3-And the great Ashera, who had many names.

Yahweh was only one of them, and was mostly worshipped by the Levites, who seemed to enjoy his ferocity. The Israelites did not go directly to Canaan, but had to wait many years, which they spent in the desert, acquiring the name “Habiru” which meant “Those Who Cross.”
The reason for the delay was the need to synchronize their invasion with that of a young Phoenician commander, Joshua, Son of Nun. Joshua, who had been described in the Bible as Moses’ assistant, never heard of Moses in his life.
He was privately connected by the Anunnaki, who wanted the immigration to take place simultaneously from the north and the south, in case the inhabitants of Canaan would object.
Incidentally, the Phoenicians had the same genetic pattern as the Israelites, since in the distant past they lived in the same area and were related.

But it so happened that the inhabitants of Canaan not only did not object to the immigration, they blended and mixed with the Israelites and the Phoenicians through many marriages, creating a genetic blend that was highly approved by the Anunnaki and is still strongly evident among today’s Jews.
Naturally, when the scribes and “editors” of the Bible learned about this story, as they prepared to engage in the actual writing that was hundreds of years later, had to make

changes, since allowing a woman to lead the Exodus would not do for a patriarchal society.
So they switched the leadership to Moses, whose name was very well known even at that time, and made Miriam and Aaron his siblings. They made Jethro into the father of Moses' mythical wife, and then did their best to add a touch of drama and heroism – with great success.

One must admit that the Bible stories are full with extraordinary tales about plagues, murders, fires, earthquakes, sacrifices, deluge, rivers of blood, fury and vengeance of God, and cities' walls crumbling at the sounds of trumpets.
Everyone enjoyed these stories. Do I believe this version of the Exodus?
Really? I can't answer this question, but since it was mentioned in the "Book of Ramadosh", in the texts of the "Brotherhood of the Snake", in the "Melkart Scrolls", and other Ulemites scriptures in three different languages, Ugaritic, archaic Coptic and Ana'kh, I have the tendency to believe that a least a part of the story is factual.

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3-On the pregnant Jewish women of the Bible:

In the Bible: Very old Jewish women and barren women who could not give birth to a child, suddenly got pregnant, and their equally old husbands had nothing to do with it!!
Who impregnated them, angels or extraterrestrials?
Let's find out without prejudice!
The Jewish-Christian Immaculate Conception:

Let's explore in the Bible, the Immaculate Conception Concept, the stories of the miraculously impregnated very old Jewish women by "something" or "somebody" other

than their husbands, and how all these pregnancy's mysteries and extra-marital affairs between earthly women and extraterrestrial messengers, angels or gods are related to the "Sons of God" came to exist.

The Immaculate Conception is in fact an Anunnaki pattern, and has its origin in the extraordinary brief sexual relations between women of Earth and the extraterrestrials, sometimes referred to as the "Fallen Angels", the "Nephilim", the "Anakim", and the Anunnaki.

The big question is: "Were these Jewish and Christian women of the Bible impregnated by the Judeo-Christian God, the Holy Spirit, the Angels, the Anunnaki or some unknown lovers, since they were very old, and others were barren, thus physically unable to give birth to a child?

All those Biblical women have admitted that they had no intercourse with their husbands, and that the husband was not the father of the child.

Some were 60 to 70 years old, others medically certified barren, yet they got pregnant! Who did it?

And how did they get pregnant?

The Bible is full of stories like these and steams with sex and adultery! This is not about conjugal infidelity or cheating on your spouse, or having an extramarital affair. On the surface that is! Almost every famous and notable female in the Bible had some sort of a mind-boggling pregnancy situation, a fairy tale genre. They shared one extraordinary thing in common: All conceived without having an intercourse with their husbands. Some delivered a baby before they were married.

Many were either impregnated by another man, another something, a divine spirit, a messenger from god, but NEVER by their husbands, fiancés or the man to be wed to!

Others were very old.

And the rest were certified barren, consequently, it was impossible for them to get pregnant.

So again, I ask the same question: Who impregnate those women? The Bible claims that it was the “Will and Power of God”. I don’t believe it. To name a few:

- a-Women who got pregnant before marriage (To name one): The Virgin Mary gave birth to a child, Jesus, before she was married or even knew Joseph, her old husband.
- b-Very old and barren women: Elizabeth (Elisheva) wife of the very old Zecharaia, and aunt of Jesus Christ, who gave birth to John the Baptist at 55 or 60.
- c-Very old women (To name one): Sarah conceives at a ridiculously old age.
- d-Barren women until middle age (To name one): Rebecca was married to Isaac and was of a middle age when she conceived. And this happened only when Isaac prayed to God.
- e-Barren women (To name one): Hannah was barren and married to a very old man.

As clearly written, stated and explained in the Bible, all those pregnant women admitted that it was NOT the husband who made them pregnant. In other words, the husband is NOT the father of the child!
How do we or could we explain these stories?
If you believe in the “Holly Spirit” (as the messenger of God), a concept admirably invented by the early Church, then you have no problem believing the stories of these women who claimed to be impregnated by God. Indeed, these women claimed that they were impregnated by the Spirit.
The baby came out in perfect health, and the husband who had no role in the pregnancy event believed the story his wife told him. Those were very trusty husbands, to say the least.
As I understand this scenario, these women have been visited by an angel and got pregnant either by correspondence or by the will and grace of God at distance.

I don’t get it! Of course, one of the most fascinating points of this story is that two women give birth to Anunnaki hybrids, using the scientific breeding system, and calling it an immaculate conception.
And while Batya did not need to marry, Miriam did, and her husband was exactly the type of husband Mary of Nazareth married. But are they the only ones?
Of course not.
The Bible is full of them. Think of Hannah. She is barren.
She goes with her kind, older husband to the temple, and prays for a son.

In the Bible, a priest named Eli comes to her and promises her a son, if she will be willing to dedicate the boy to God. This does not hurt the boy in any way, on the contrary, little Samuel gets a very good education out of the bargain, but of course the priest was never a priest.
He was an Anunnaki, and he helped the barren woman get pregnant in his scientific way. And what is the destiny of this child? He is the one who would eventually anoint young David and make him replace the clinically depressed, homicidal, suicidal King Saul… And who is David, then?
Young David is the son of Jesse, son of Obed, son of Boaz. And Boaz is the husband of Ruth. Yes, the famous Moabite lady who lost her husband to a plague and moved away from Moab with her beloved mother-in-law, Naomi, to the Land Judah. What the Bible does not tell us is that the beautiful young widow, whose genetic makeup was just right, was contacted by an Anunnaki on the way to the Land of Judah, and with Naomi’s consent, accepted the Immaculate Conception very gratefully.

Then, when settled in the Land of Israel and again with Naomi’s consent, she meets Boaz, a distant cousin, a kindly, older man of the Joseph and Jethro type, who wants to marry her and give a good home to the two women and

their little Anunnaki hybrid boy. Incidentally, Ruth lived to an advanced old age. So old, that she knew her great-grandson, David, and could smile at his incredibly good looks, complete with red hair, blue eyes, and glowing olive skin, which he had inherited from her Moabite side.
For once, her genetics won over the usually occurring black eyes and hair of the Anunnaki, and we know what a lady-killer David turned out to be. And they are not the only ones. In the Bible, so many of the important female characters are barren and unable to conceive – until a very special person comes, sometimes as an angel, to help; Sarah conceives at a ridiculously old age.

Rebecca needs her husband's Isaac special prayer to conceive – and probably a lot more. Nothing can be more intriguing than the story of Elizabeth (Elisheva in Hebrew, meaning My God is an oath) who was the cousin of Mary of Nazareth. There are various versions about her life, but amazingly, much of these stories are absolutely true.
Yes, she was the cousin of Mary, daughter of a sister of Mary's mother. She was married to Zechariah, a good man who was typical to the Anunnaki-human hybrid's stepfather, much like Jethro and Joseph. Elizabeth reached an advanced age (though she was not as old as seventy as some sources claim) without conceiving, when an angel, which of course was an Anunnaki, visited the couple and promised them a son.
The scientific Anunnaki system soon impregnated Elizabeth, and the son turned out to be John the Baptist, another hybrid with magical qualities.
Is there a limit to man's imagination?
To prophets' visions?
And to the Bible's veracity and fantasy?
Well, everything depends on your religious beliefs system.

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Quotes from leading scholars, authors, Sumeriologists and Assyriologists

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Professors Graves and Patai (1963) on the Hebrews borrowing the epithets and achievements of the pagan gods and ascribing them to Yahweh: “The titles and attributes of many other Near Eastern deities were successively awarded to Yahweh Elohim...

Prophets and Psalmists were as careless about the pagan origins of the religious imagery they borrowed, as priests were about the adaptation of heathen sacrificial rites to God's service. The crucial question was: in whose honour these prophecies and hymns should now be sung, or these rites enacted? If in honour of Yahweh Elohim, not Anath, Baal or Tammuz, all was proper and pious." (p. 28. Robert Graves & Raphael Patai. Hebrew Myths: The Book of Genesis. New York. Greewich House. 1983 reprint of 1963, 1964 editions)

Professor Blenkinsopp (of Notre Dame University) on Atrahasis and Gilgamesh motifs in Genesis:"...just as Genesis 1-11 as a whole corresponds to the structure of the Atrahasis myth, so the Garden of Eden story has incorporated many of the themes of the great Gilgamesh poem." (pp. 65-6. "Human Origins, Genesis 1:1-11:26." Joseph Blenkinsopp. The Pentateuch, An Introduction to the First Five Books of the Bible. New York. Doubleday. 1992.)

Graves and Patai on Adam's "Fall" being a possible reworking of Enkidu and Adapa: “Some elements of the Fall of Man myth in Genesis are of great antiquity. The Gilgamesh Epic describes Enkidu shunned by the wild creatures; the priestess covered his nakedness...
Another source of the Genesis “Fall of Man” is the Akkadian myth of Adapa...This myth supplies the theme of the Serpent's warning to Eve...” (pp. 78-79. "The Fall of Man." Robert Graves & Raphael Patai. Hebrew Myths: The Book of Genesis. New York. Greewich House. 1983 reprint of 1963, 1964 edition.)

Professor Batto (1992) on the Hebrews recasting of earlier Mesopotamian myths and motifs in the Hebrew Bible: “...I want to emphasize that this new mythmaking process is a *conscious,* reflected application of older myths and mythic elements to new situations. In so far as one admits the presence of myth in ancient Babylonian and Canaanite culture, then one must also admit the presence of myth in the Bible. This book, then, is a series of case studies of mythmaking in ancient Israel, or to be more exact, in the biblical tradition.” (pp.

13-14. "Introduction." Bernard F. Batto. Slaying the Dragon, Mythmaking in the Biblical Tradition. Louisville, Kentucky. Westminster-John Knox Press. 1992.)

"Now the Yahwist's primeval narrative is itself a marvelous example of mythmaking based upon prior Mesopotamian myths, notably Atrahasis and Gilgamesh. Interestingly, the reappropriation of mythic traditions and intertextual borrowing posited for biblical writers was already present within ancient Babylonia, and illustrates those biblical writers must be understood within the larger ancient Near Eastern literary and theological tradition." (p. 14. "Introduction." Bernard F. Batto. Slaying the Dragon, Mythmaking in the Biblical Tradition. Louisville, Kentucky. Westminster-John Knox Press. 1992)

Professor Lambert: The authors of ancient cosmologies were essentially compilers.
Their originality was expressed in new combinations of old themes, and in new twists to old ideas." (p.107. W.G. Lambert. "A New Look at the Babylonian Background of Genesis." [1965], in Richard S. Hess & David T. Tsumra, Editors. *I Studied Inscriptions From Before the Flood*. Winona Lake, Indiana, Eisenbrauns, 1994)

Pinches on Ea possibly being a prototype of the Hebrew God Yah (note: Pir-napishtim is now rendered Utnapishtim, he is the "Mesopotamian Noah"), and that the Flood was a flooding Euphrates river (Note: Microscopic inspection of the flood sediments at Shuruppak where the Flood-Hero lived at the time he was warned of the pending flood, revealed freshwater laid silts and clays, suggesting a river flood): "Professor Hommel, the well-known Assyriologist and Professor of Semitic languages at Munich, suggests that this god Ya is another form of the name Ea..." (p. 59. Theophilus G. Pinches. The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia. London. Society For Promoting Christian Knowledge. 1908)

Pir-napishtim was himself a worshipper of Ae, and on account of that circumstance, he is represented in the story as being under the special protection of that god…It has been more than once suggested, and Professor Hommel has stated the matter as his opinion, that the name of the god Ae or Ea, another possible reading of which is Aa, may be in some way connected with, and perhaps originated the Assyro-Babylonian divine name Ya'u "god," which is cognate with the Hebrew Yah or, as it is generally written, Jah…There is one thing that is certain, and that is, that the Chaldean Noah, Pir-napishtim, was faithful in the worship of the older god, who therefore warned him, saving his life." (pp.112-114. "The Flood." Theophilus G. Pinches. The Old Testament in the Light of the Historical Records and Legends of Assyria and Babylonia. London. Society For Promoting Christian Knowledge. 1908)

Kramer on "when" Enki became Ea: "...about 2500 B.C., Akkadians introduced the name Ea for Enki." (p. 3. Samuel Noah Kramer & John Maier. *Myths of Enki*

the Crafty God. New York. Oxford University Press. 1989.) Abraham according to the biblical chronology compiled by some scholars was born circa 2100 B.C., and lived at Ur of the Chaldees (modern Tell al Muqayyar in Sumer according to some.)

Anderson on Yahweh's different name forms found in the Hebrew Bible: "It is not certain, however, that 'yahweh' was the oldest form of the name. A short form 'yah' appears 25 times in the Old Testament (Ex 15:2; and cultic cry 'hallelu-yah'= 'praise yah'). Sometimes the short form appears as 'yahu' or 'yo' as in proper names like Joel ('Yo is God') or Isaiah ('Yah is salvation')." (p. 409. vol. 2. B. W. Anderson. "God, Names of." pp. 407-416. George Arthur Buttrick. Editor. The Interpreter's Dictionary of the Bible. Nashville. Abingdon Press. 1962.)

Diane Wolkstein, in collaboration with the late Sumerologist Professor Samuel Noah Kramer noted that Enki possessed the secret to restoring the dead in the underworld back to life and a resurrection to the earth's surface. In the myth of Ishtar or Inanna's descent into the underworld, she tells her servant that if after three days and nights she does not return, he is to notify Enki who will effect her release (cf. pp.54, 61. Diane Wolkstein & Samuel Noah Kramer. Inanna, Queen of Heaven and Earth, Her Stories and Hymns From Sumer. New York Harper & Row, Publishers. 1983. ISBN 0-06-090854-8 pbk)

No progress has been made in locating the Israelite encampments, in identifying their route, or in fixing the site of Mount Sinai.” (p. 28, Aviram Perevolotsky and Israel Finkelstein. "The Southern Sinai Exodus Route in Ecological Perspective." pp. 27-41. Biblical Archaeology Review. July/August. 1985. Vol. XI No. 4)
Repeated excavations and surveys throughout the entire area have not provided even the slightest evidence for activity in the late Bronze Age, not even a single sherd left by a tiny fleeing band of frightened refugees." (pp. 62-63, "Did the Exodus Happen?" Israel Finkelstein & Neil Asher Silberman. The Bible Unearthed, Archaeology's New Vision of Ancient Israel and the Origin of Its Sacred Texts. New York. The Free Press. 2001.)

Israelite version of a monolatry focused on Yahwe, but it still needs to be recognized that the worship of Yahwe persisted in areas of the Near East outside of Israel." (pp. 250-251. "From Israel's Largest Empire to the Fall of Samaria." Cyrus H. Gordon & Gary A. Rendsburg. The Bible and the Ancient Near East. New York & London. W. W. Norton & Company. 1997. [4th edition, 1965, 1958, 1953.])

Mari archives on the Euphrates give names of Amorites that some scholars have suggested are Yahweh names: Yawidim (Addu), Yawian, Yawiila, Yawium, Yawid, and Yawiya (p. 39.)“List of Amorite Personal Names.” Herbert B. Huffmon. Amorite Personal Names in the Mari Texts: A Structural and Lexical Study. Baltimore, Maryland: The Johns Hopkins Press. 1965).

Finet comments, "the god Yawi is a newcomer, a syncretistic deity to whom his devotees claim to assimilate the local gods such as Ila/El or Adad or Dagan." Yawi, of course, is the same as Yahweh." (p. 284. Herbert B. Huffmon. "Yahweh and Mari." pp. 283-289, in Hans Goedicke. Editor. Near Eastern Studies in Honor of William Foxwell Albright. Baltimore, Maryland. The Johns Hopkins Press. 1971.)

There is no denying that the name Yahweh might have arisen otherwise, but it is worth while to bear in mind that so far as names are concerned, an element such as yahweh is best known in Amorite personal names and, in so far as early Canaanite is concerned, examples are restricted to a place name in Egyptian topographical lists and to a learned lexicographical text from Ugarit." (p. 289.Herbert B. Huffmon. "Yahweh and Mari." pp. 283-289, in Hans Goedicke. Editor. Near Eastern Studies in Honor of William Foxwell Albright. Baltimore, Maryland. The Johns Hopkins Press. 1971.)

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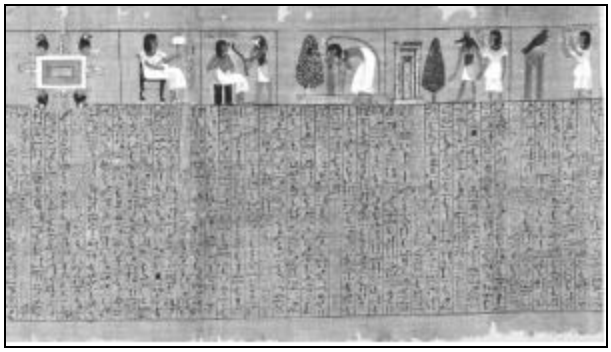
NOTES & REMARKS

Statuette of a naked woman.

Statuette of a naked woman whose head is missing**,** found in Uruk, Sumer. A hole at her shoulders suggests it was fixed onto her body as a separate piece. The meaning is clear: It symbolizes and tells how naked man and naked woman (Adam “Adamu” and Eve “Hawwah or Chavvah”) once wandered in the Garden of Eden (Edin in Old Babylonian, Akkadian, and Sumerian) before they became the servants of the Anunnaki, working in the fields to feed the Anunnaki gods and goddesses, as it is clearly written in the Akkadian-Sumerian tablets.
The Bible’s version is identical, except that man and woman were not considered slaves of Yahweh.
Abraham being a highly educated man, raised by a wealthy family who produced priests and magicians, was unquestionably familiar with the Babylonian-Mesopotamian story of the Garden of Eden, the nakedness of Adam and Eve, and the might of Ea or Enki who created Adam and Eve.
This concludes that Abraham (And later Moses and the Hebrews) learned about the “God Creator” and Eden’s story from the Anunnaki-Akkadian-Sumerian tablets, and not as we were told, by a divine revelation, and a “chat” with God.

The Ten Commandements:
Moses meets God on Mount Sinai.

An encounter hard to imagine, because it was not really necessary at all to meet with God to get the Ten Commandments, since they were already written by the Egyptian priests, centuries ago, and were available to Moses. The Ten Commandments were copied from chapter 125 from the Egyptian Book of the Dead.



Papyrus from the Book of the Dead. From Thebes, Egypt
19th Dynasty, around 1250 B.C.

What kind of relation the Jews of Egypt and Palestine had with Baal the Phoenician God?

Baal (Ba’al) is an ancient Assyrian-Mesopotamian-Sumerian-Phoenician-Akkadian-Hebrew noun. Baal was the chief god of Canaan, Chaldea, Ugarit and Phoenicia. He was the Phoenician god of fertility, harvesting crops, winter rains, and son of El “Elu, Eloh, Eli in Ana’kh. He was worshipped as the god of the rain, the fertile earth, and the god of war.
His temples were always built at high places, and the Israelites worshipped him regularly, despite fierce objection from the followers of Yahweh.
Baal was known locally by many names, such as Bel and Merodach. He symbolized the renewal and revival of the earth's vegetation each spring. His name derived from Ba’al, and the Anunnaki word “Ba-El”, meaning the chief lord, and an "owner". The term lord meant the lord of the land. His temple in Nippur was called E-Kur. He was mentioned in the Bible, in Exodus and was called Ba’al-Tsephon, (Baal zephon) meaning the god of the crypt.

Ba’al Tsephon (Baal zephon) in the Bible:
Exodus 14:2 "Speak to the children of Israel, that they turn back and encamp before Pihahiroth, between Migdol and the sea, before Baal Zephon. You shall encamp opposite it by the sea.

Exodus 14:9 “The Egyptians pursued after them: all the horses and chariots of Pharaoh, his horsemen, and his army; and overtook them encamping by the sea, beside Pihahiroth, before Baal Zephon.”

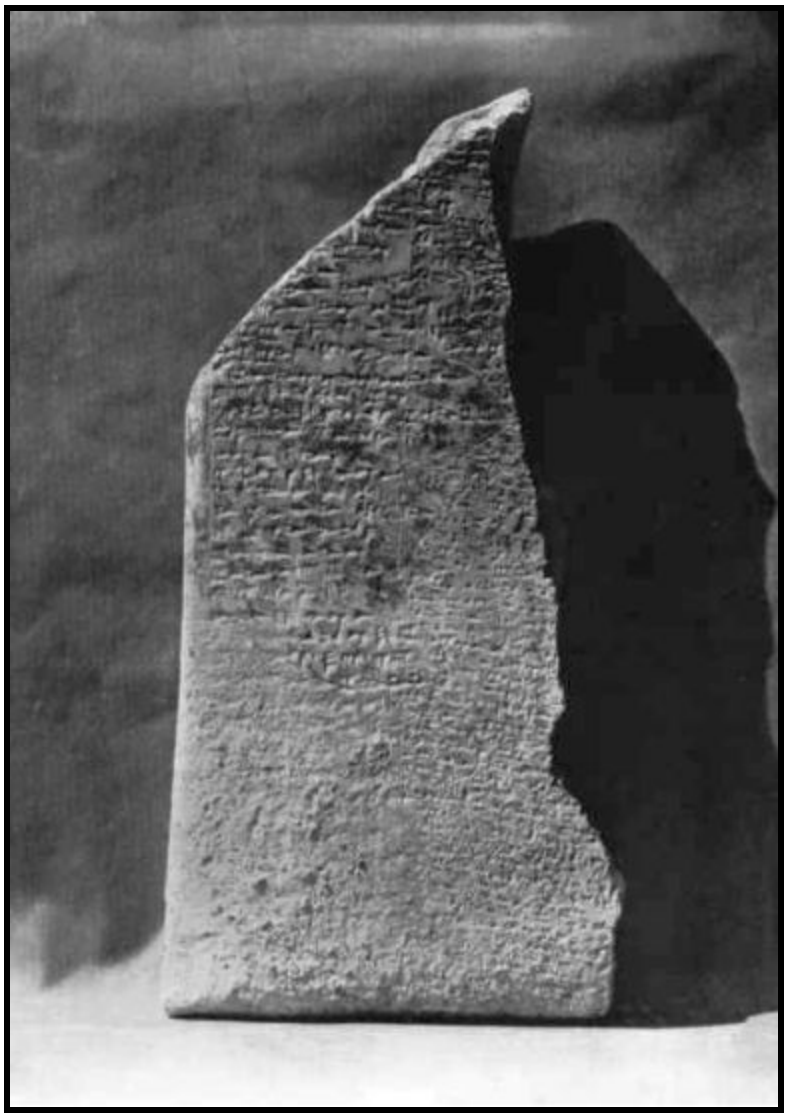
Baal of Mount Sapan. One of the early gods of the Israelites.

Number 33:7 “They traveled from Etham, and turned back to Pihahiroth, which is before Baal Zephon: and they encamped before Migdol.”

The worship of Ba’al was introduced into Israel by Ahab, the king of Tyre, in Phoenicia. His wife was a Phoenician princess of an Anunnaki’s offspring. In the Bible, Baal is also called Baalzebub, considered by the early Hebrews as one of the fallen angels of Satan.

The Canaanite god El from Ugarit--14th-13th century.

The Phoenician god Baal from Ugarit. 14th century B.C., Ras Shamra. One of the early prototypes of Yahweh.



Tablet of the Baal-Mot myth.

Stela of God El. A tablet dated to 2300 CE has El listed at the top of a list of 70 gods.

The Fallen Angels were in fact, a category of the early Anunnaki who rebelled against Anu, and were not the angels of Satan, as they have claimed the Hebrews in their Bible.
The image of the Phoenician Baal was created by the priests of Tyre, Sidon and Ugarit after having copied the attribute of Anunnaki Sinhars who landed in Phoenicia.
Baal of Mount Sapan (Baal-Zaphon) in Northern Syria, was the equivalent of the Amorite god Adad (Hadad), and one of the most important deities of the Canaanites. The early Hebrews (Habiru and Israelites) worshiped him as their own

god, until their prophets waged a “hysterical” war was against him, and against all the Phoenician gods (Lebanon, Syria and the rest of the Canaanite lands). Baal became associated with deities from several parts/regions of the Near East, such as Baal Hazor in Palestine, Baal-Sidon and Baal of Tyre (Melkart) in Phoenicia (Modern day Lebanon.)
Worth mentioning here, that King Solomon has officially worshiped Baal, since he was introduced to the Israelite land by the Phoenician princess Jezebel, and Hiram, King of Tyre.

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Were the Bene Elohim the children of the Anunnaki or the B’nai Ki?

Bene ha-Elohim, “B’ne Elim”: is a Hebrew noun and an expression. In Hebrew. Bene ha-Elohim is an expression and a noun. Early Rabbis defined "bene ha 'elohim" the righteous men, not the "Sons of God."
The Church’s fathers understood bene ha 'elohim as the descendants of Seth. The phrase "bene ha 'elohim" and its linguistic variant "bene 'elim" are found in the Bible, such as Job 1:6 and 2:1. Job 38:7 says that the Sons of God have been with Yahweh at the creation of the world. Psalm 89:7,
Yahweh (Jehovah) is proclaimed incomparable and superior to all other gods. Psalm 29:1 The bene 'elim sing praises to Yahweh.
The Hebrew phrase “Bene ha-Elohim” was taken from the Anunnaki phrase “B’ne Elim”, which means the children of the lord. In Ana’kh, B’ne means children, and Elim or Eli means the lord. Bene-Ki “Bn’ai Ki” is an Assyrian/Sumerian/Babylonian noun. It is the name of the eight Anunnaki gods and children of Ki. According to the Assyro-Babylonian mythology, they were:

- 1-Abu
- 2-Nintul
- 3-Ninsutu

- 4-Ninkasi
- 5-Nazi
- 6-Dazimua
- 7-Ninti
- 8-Enshagag.

*** *** ***

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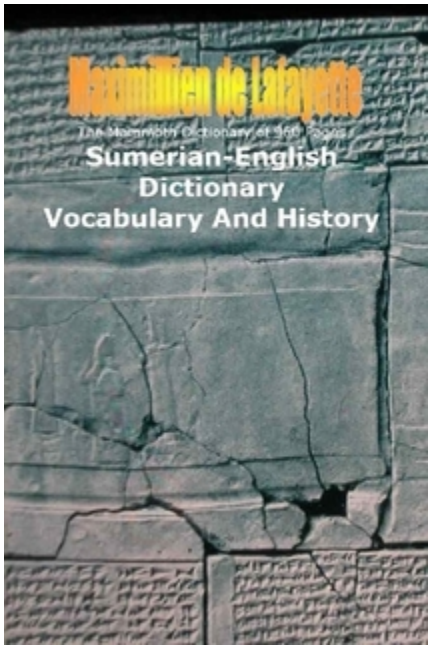
Sumerian-English Dictionary: Vocabulary & History



Comparative Lexicon of Sumerian, Akkadian, Assyrian, Babylonian, Chaldean, Phoenician, Ugaritic, Hittite, Aramaic, Syriac, Hebrew, Arabic. A massive dictionary of 960 pages, previously published in 4 volumes by Times Square Press. New York, Berlin, Paris. De Lafayette Sumerian-English Dictionary is a major & unprecedented accomplishment in the fields of linguistics & comparative study of ancient languages and civilizations; it is a Comparative Lexicon of Sumerian, Akkadian, Assyrian, Babylonian, Chaldean, Phoenician, Ugaritic, Hittite, Aramaic, Syriac, Hebrew, Arabic. It is unique, because it does not only translate & define Sumerian words, but also tells us how and where from, the Sumerian words originated and their derivations, and refers us to similar words (Similar meaning, writing and pronunciations) found in the languages of the ancient world.
Here are samples of how the dictionary lists and defines Sumerian words and references made to other ancient languages:

* Habiru, "Eberu", "Ebara", "Apiru", "Habiri": Noun.
* Akkadian/Assyrian/Proto Hebrew/Egyptian/Sumerian/
* Akkadian/Phoenician/Semite.
* Name of the early Jews/Hebrews.
* Derived from the Akkadian word Ebara, usually referring to the early Hebrews/Jews who crossed the desert of Sinai.
* Habiru means those who traversed or crossed a land or a river. 'Aber in Arabic means the person who crossed or traveled a land.
* The Assyrian verb is Ebro, meaning to cross; it is a contemporary Assyrian Western dialect.
* Ebara in contemporary Assyrian Eastern dialect.
* Eberu in Akkadian.
* Abra in Arabic.
* The verb is Eberu in Akkadian/Assyrian.
* a- To cross over.
* b- To traverse.
* Ebara in contemporary Assyrian Eastern dialect.
* Ebro in contemporary Assyrian Western dialect.
* 'Aber in Arabic means the person who crossed or traveled a land.
* 'Aabiroun in plural.

* Ama: Noun. Mother.
* Ima in Hebrew.

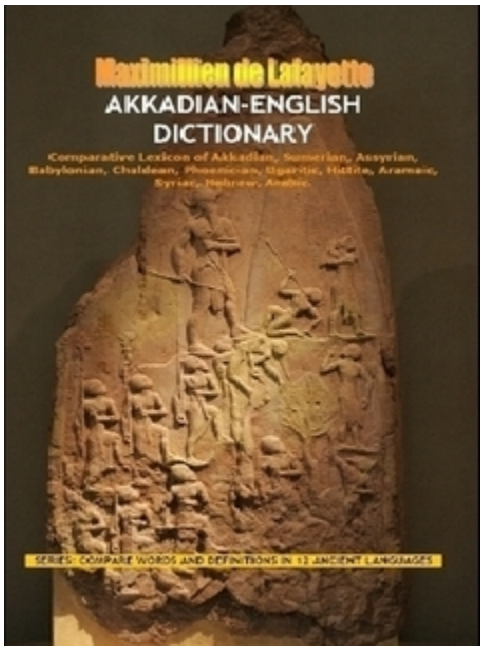
* Ama in ancient Syriac.
* Ummum in Akkadian.
* Oum in literary/written Arabic, and Mama in spoken Arabic.
* Anna in Hittite.

* Bit: Sumerian/Assyrian. Noun. A house.
* Beit in Hebrew.
* Beyt, Bayt and Beit in Arabic.
* Bet, Bayto and Bayta in ancient Aramaic.
* Bitu in ancient Akkadian.

* Shamash: Noun. Sumerian/Assyrian/Akkadian.
* In the Sumerian mythology, he is associated with god Utu. (d ama, in Akkadian) Shamash is the sun god, and the son of Sin and Ningal, created by the Anunnaki.
* In Akkadian and Sumerian, Shamash means the sun.
* From Shamash, derived the:
* a- Arabic word Shams "Chams", which means the sun.
* b- Hebrew word Shemesh, which means the sun. The Hebraic city of Beit Shemesh (Beit means house, but here, it means temple. Shemesh means sun) was named after the Canaanite sun goddess Shemesh.
* c- Aramaic word sheh'-mesh, which also means the sun.
* d- Phoenician and Ugaritic words Shem and Shema, which mean the sun and are used as a symbol for the heavens.
* Etymologically, all these words derived from the Ana'kh word Shama, which means either the sun or the heavens (Sky). In the Akkadian/Sumerian clay tablets, Shamash is depicted as "the supreme judge of heaven and earth", and "the lord of all living creatures."

In addition, the dictionary tells us how words were used, who used them and where did those words appear in epics & clay tablets.
* Gabsu "Gabsa": Adverb. Adjective. Sumerian/Assyrian
* Meaning: Mighty, Large, Strong.
* "Edu gabshu sha mahira la ishu." Annals of Sardanapalus. "Mighty leader, who has no rival."
*"Kizir shunu gabsha lu pirisha." From the Annals of Tiglath Pileser. "I broke through their large body."
* "Itti umanate-shunu gabshate ina er va shade huris lu amdahiz." Annals of Tiglath Pileser. "I victoriously fought with their strong soldiers in city and mountain ."

Akkadian-English Dictionary: Vocabulary And Civilization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AKKADIAN-ENGLISH
DICTIONARY
Comparative Lexicon of Akkadian, Sumerian, Assyrian, Babylonian, Chaldean, Phoenician, Ugaritic, Hittite, Aramaic, Syriac, Hebrew, Arabic.
SERIES: COMPARE WORDS AND DEFINITIONS IN 12 ANCIENT LANGUAGES

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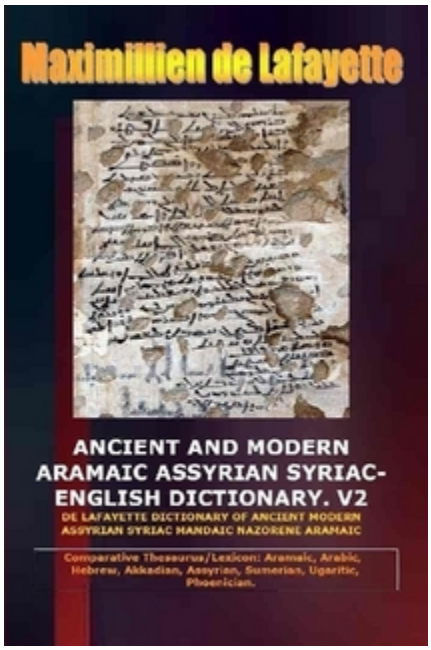
Terminology. History. Texts translation. Transliteration. Linguistic cross-references. Volume 1 from a set of 3: A most unique dictionary of the Akkadian language on many levels; mainly because of its comparison and analogy between Akkadian and 12 languages of the ancient world, such as, Sumerian, Assyrian, Babylonian, Chaldean, Phoenician, Ugaritic, Hittite, Aramaic, Syriac, Hebrew, Arabic. Written by a scholar who has to his credits 600 published books, and 9 dictionaries on the languages of the Near East, Middle East, Asia Minor and Europe. The dictionary is in Latin script. Thousands of entries, definitions and epistemological explanation of the origin of the word, its derivation and variants in other languages. Abundance of photos, maps, illustrations and sketches

ANCIENT AND MODERN ARAMAIC ASSYRIAN SYRIAC-ENGLISH DICTIONARY (DE LAFAYETTE DICTIONARY OF ANCIENT AND MODERN BABYLONIAN ASSYRIAN SYRIAC MANDAIC NAZORENE ARAMAIC)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ANCIENT AND MODERN ARAMAIC ASSYRIAN SYRIAC-ENGLISH DICTIONARY. V2
DE LAFAYETTE DICTIONARY OF ANCIENT MODERN ASSYRIAN SYRIAC MANDAIC NAZORENE ARAMAIC
Comparative Thesaurus/Lexicon: Aramaic, Arabic, Hebrew, Akkadian, Assyrian, Sumerian, Ugaritic, Phoenician.

DE LAFAYETTE DICTIONARY OF ANCIENT AND MODERN ASSYRIAN SYRIAC MANDAIC NAZORENE ARAMAIC: Comparative Encyclopedic Thesaurus-Lexicon of Aramaic, Arabic, Akkadian, Babylonian Assyrian, Hebrew, Sumerian, Syriac.

This book is a treasure, unmatched in its linguistic, etymological and epistemological wealth and clarity. Below are examples on how the dictionary defines words, refers to the epistemological origin of the words, their derivation(s) and similar words with almost identical meaning and pronunciation in other languages and regional dialects in Semitic languages and dead languages of the ancient world (Middle East, Near East, Canaan, and Anatolia), and where words with an historical importance and linguistic value are found in the ancient tablets, on cylinder seals, slabs and bricks, the historical and social events surrounding those words, and who used them to make memorable statements.

A Definition's Example
The words Bab and Babylon and their relation to Babilu:
Bab: Ancient Assyrian/Babylonian. Noun. A gate.
From Bab, derived the words Babi and Babu.
(The plural is: Babani and Babati).
The word Bab was used in many Semitic and ancient Middle and Near Eastern languages.
Some civilizations incorporated the word Bab in their most important symbols and national entity's vocabularies, such as the word of Babylon, which means the gate of God.

Babylon is composed of two words:
a-Bab, which means a gate,
b-Ylon or Eli, or El, which means god.

"Zahi asbut bab-rab-sunnu ana izziqipi uzaqip." From the Annals of Sardanapalus. Translated verbatim: "700, men about their great gate on crosses, I crucified."

King Esur (Assur, Ashur) said: "usashira gimir babani." Translated verbatim: "I put around all the gates."
And: "mihrit babi-sin." Translated verbatim: "Before their gates." From the Annals of Sardanapalus: "Zabi tilai in babatte "Babati" sa er-su ana ziqipi lu uzaqipi." Translated verbatim: "Men alive at the gates of his city on crosses I impaled."
And from the slabs of Sennacherib: "Mihrit babati." Translated verbatim: "Before the gates."

* Bab in Arabic.
* Baba in Mandaic.
* Babi in Ancient Assyrian.
* Babu in Ancient Assyrian.
* Babu in Old Babybolian.
* Babu in Sumerian.

Baavil (Babil, Babel): Aramaic/Babylonian. Noun. Babylon.
* Babel in Arabic.
* Bavel in Hebrew.
* Babil in ancient Assyrian.
* Babil in Akkadian.
* Babil in Old Babylonian.
* Babil in contemporary Assyrian Eastern dialect.
* Babilu in Akkadian.
* Babylonia in Arabic.
* Babilu in ancient Assyrian.
* Bab-El in ancient Hebrew (Gate of God).
* The Hebrew word El is of an Ugaritic-Phoenician origin which means God, and frequently associated with Baal, the Canaanite, Syrian, Phoenician and Ugaritic God.

The word Babilu appeared frequently on Mesopotamian clay tablets, and especially on slabs, bricks and seals of Hammurabi, Nebuchadnezzar, Purnapuriyas, Esar Haddon, and Neriglissar.
Nebuchadnezzar said, "Libbu-a ina Babel." Translation: "My heart in Babylon."

Beth hbushyo: Noun. A prison, a jail.
* Hbushyo is Habsu and Habs in Arabic.
* Hbushyo is Habshu in Sumerian.
* Hbushyo is Habshu in Akkadian.
* Hbushyo is Habshuu in Phoenician.
* Hbushyo is Hbushu in Ugaritic.
Synonym for hbushyo (jail) in Aramaic and Arabic: Habiss and Sijin.

Examples of definitions of Aramaic words as appeared in the Dictionary:
AR'A: Noun. A piece of land.

Ard in Arabic.
Heretz and Eretz in Hebrew.

Ertsu, Erestsu in Old Babylonian, Akkadian and Sumerian.
Irziti in ancient Babylonian Assyrian.

Sardanapulus said: "Bitkur mukil marraz same (Shame) va irsiti." Translation: " Ruler guiding the course of heaven (shame) and Earth (Irziti)."

BAYTA: Aramaic/Hittite. Noun. A house.
Bayt or Beit in Arabic.
Bayta (Her house) in Arabic.
Beit or Beth in Hebrew.
Bit in Phoenician.
Bitu in Sumerian and proto-Akkadian.
BET, "Beth", "Beit": Ancient Assyrian/Aramaic/Semitic. Noun. An archaic Aramaic word which essentially means a house, but it is frequently used as a prefix for numerous Aramaic nouns, such as, Beth-diino, Beth-drosho, Beth-hezwe, to name a few. Originally, it is derived from the archaic Ugaritic word "Bituu", which means a house. Beth is written differently in many Semitic languages, but basically it means the very same thing: A home, a house.
Baita in contemporary Assyrian Eastern dialect.
Bayt in Arabic. (Bayto: his house. Bayta: her house).
Bayta in Aramaic.
Bayto in Aramaic.
Beit in Arabic.
Beit in Hebrew.
Bet in ancient Assyrian.
Betaa in Aramaic.
Beyt in Arabic.
Bit in Phoenician.
Bit in Sumerian.
Bitu in ancient Assyrian.
Bitu in contemporary Assyrian.
Bituu in Ugatitic.

BERI "Biro": Aramaic/Assyrian/Akkadian/Sumerian. Noun. Wells, springs.
Biro in Aramaic (In a singular form)
Biro in contemporary Assyrian Western dialect. (In a singular form)
Beera in contemporary Assyrian Eastern dialect.
Bir in Phoenician. (In a singular form)
Biir in Arabic. (In a singular form)
Buru in Akkadian. (In a singular form)
Biri in Akkadian.
Birgu in Akkadian. (In a singular form)
Nebuchadnezzar said: "Ina puluhti sa Istar Agane bilat-ya biri apre." Translated verbatim: "In honor of Ishtar of Agane, my lady, wells I dug."
BET NAHREN: Noun. Name of Mesopotamia. Bet means a house. But in this context, it is interpreted as a location, more precisely as a region.
Nahren means two rivers.
Nahra, Nahar, Nahro in Aramaic.
Nahr and Nahro in Arabic.
Nahar (Naw hawr') in Hebrew.
Nahr in Assyrian means the sea.
Nara in Japanese.

Not to confound with the ancient Assyrian words "Nahra", and "Nuhra" which mean breath, and breathing.

Worth mentioning here that the Sumerian and Chaldean verb Aa-ñar means
a- To water a field.
b- To irrigate.
c- To cover with water.

Aa-ñar is composed of two words:
a-A, which means water.
b-Nar, which means to irrigate; to inundate; to submerge.

"A" (Aa) is an Ancient Assyrian, Sumerian and Akkadian word which means water (May in Arabic, and Mayo in Aramaic), and a river (Nahra and Nahro in Aramaic, Nahr in Arabic). Originally, it was written phonetically, and was used in a plural form, and the Assyrian word Miat became associated with its original meaning (Water).
Tiglath Pileser said: "A-na mie inadu", meaning into waters shall cast. (Annals of Tiglath Pileser;Nimrud Obelisk, Shalmaneser) Sennacherib said: "Miat-su nadi kazuti a-na zumme-ya lu asti, meaning of its flowing nauseous waters for my thirst I drank." (Koyunjik.) And in the Anunnaki's Book of Rama-Dosh, Sinhar Marduck said: "An-i miat, rafat bashar-ji," meaning: from its water, I elevated (Created) Bashar (Man, human race)."A" also is an ancient Assyrian noun, which means "Water of the Gods" and rain.Sennacherib said: "Unnu va salgu nahli nathu saddi adura", Translated verbatim: "Rain and snow, torrents, clefts of mountains, I avoided."

ANA: Aramaic/Arabic. Pronoun. I.
Aana in Ugaritic.
Ini in Ugaritic.
Aana in Phoenician.
Anaku in Assyrian.
Anaku in Sumerian

ADAAM: Noun. The name of Adam.
Aadam in Arabic.
Aw-Dawm in Hebrew.
Adm in Ugaritic.
Adm' in Phoenician, according to the Script of Byblos.

Adama "Adamah" in Sumerian, Akkadian, Old Babylonian and Chaldean.
Adamu and Adapa in Sumerian and Akkadian, as they appeared in the Sumero-Akkadian epics. Adama as Adam was not a single person. He belonged to a group known as Adamah, "Those who are of the ground"; a tribe of human beings called Adamites as mentioned in Genesis 5:2. From Adamah, derived the Hebrew word Aw-Dawm (Adam). "Male and female created He them, and blessed them and called their name Adam, in the day when they were created."-Genesis 5:2.
Adamu and Adapa in Sumerian and Akkadian: He was the first living human

being on Earth according to the Mesopotamian mythology, and the Old Babylonian cosmology. The Anunnaki god Ea (Enki) created him from clay found in abundance in Iraq (Sumer, Babylon, and Mesopotamia). Sometimes, goddess Ururu appeared to be the creator. According to the Akkadian tablets, Adapa was the son of Ea, the creator-god of Eridu. Adapa learned how to write and how to read from Ea. Legend has it that Adapa created the first spoken and written human language on Earth.

Adapa visited many nations and taught humanity, art, science, and the secrets of writing. The Babylonian scriptures described Adapa was one of the sages and citizens of Eridu. The Akkadian-Sumerian clay tablets depicted him as a personage of a great wisdom.

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